

### Clearing the air in Berlin

The Big Four conference of Foreign Ministers in Berlin, which will have dragged on into its third week when this appears, came into being as a substitute for the proposed talks between heads of state we heard so much about last year. Our allies, notably Britain and France, favored one more effort to negotiate East-West tensions in Europe before they would agree with us that Soviet deeds gave the lie to Moscow's alleged peace "feelers." For many reasons, the "unthinkableness" of war is stronger in both countries than it is here. Hence they thought more could be accomplished by talks than we did. We probably agreed to the Berlin meeting more in the hope that Britain and France would come around to our estimate of Russian intentions than out of any expectation of satisfactory results. If this was our idea, the Soviets have borne it out. Mr. Molotov's facial features have relaxed, but not his diplomacy. After the Big Three agreed to "postpone" his demand for a Big Five conference (the fifth being Red China), they gave the same treatment to his suggestion of a disarmament conference—again with the door open to Peiping. Georges Bidault for France scuttled this bid by making such a meeting conditional on Red China's behavior in Indo-China. Next came the unification of Germany. For the umpteenth time, London's Anthony Eden insisted on the priority of free elections. Mr. Molotov merely played back the Soviet draft treaty of March 10, 1952, looking to Germany's *neutralization*. The West, including West Germany, cannot buy this because its purpose is to leave not only West Germany but all of Western Europe undefended and thus exposed to Russian occupation.

### ... EDC still the only solution

With Italy weakening, the Big Three are less likely than ever to trade off Germany for worthless Soviet assurances. Our hope is that France will still come to prefer a rearmed West Germany integrated with her in the European Defense Community to a West Germany ripe for domination by the USSR. What alternative has she? Russia is banking on either Paris' or Washington's folding on EDC. This brings us back where we started: if our Congress holds firm, the chances are France will come around, at least far enough to maintain the present stand-off. All this, of course, leaves the European outlook as grim as ever.

### Garbling the Constitution on treaties

At this writing the Bricker Amendment and (because of White House disapproval) all proposed "compromises" look like dead ducks. Congress certainly should not propose a treaty-power amendment until propagandists learn to quote with accuracy the Constitution we now have. The American Legion's *National Legislative Bulletin* for Jan. 15 came out with "laws of the United States" for the correct "constitutions or laws of any State" in quoting Art. VI, the hub of the controversy. This error arose through unintentional

## CURRENT COMMENT

tional insertion of "United" in copying from *another* garbled quotation by the Vigilant Women for the Bricker Amendment which read: "or the laws of the States" ("for *any* State"). Even Don Irwin in the anti-Bricker N. Y. *Herald Tribune* for Jan. 19 committed the same bloomer the Legion did. Let's start all over.

### President attends Red Mass

A three-decades-old precedent fell last week. President Eisenhower joined with hundreds of Government and diplomatic officials on Sunday, Jan. 31, in attending the Red Mass at St. Matthew's Cathedral in Washington, D. C. Woodrow Wilson, the last President to attend a public Mass offered for the nation's welfare, incurred criticism from Protestants. Succeeding Presidents dropped the practice. In the name of 30 million Catholic citizens of the United States, the Red Mass—a votive Mass of the Holy Spirit at which red vestments are worn—implored God's blessing and guidance on the administration of justice in the nation. The custom originated in the legal profession in Europe centuries ago. By his presence, President Eisenhower publicly endorsed the value and necessity of devout prayers by American citizens. He signaled his Administration's concern for God's help in preserving justice. On receiving an honorary degree of Doctor of Laws from Catholic University on Nov. 19, the President declared that a deepening of our moral and spiritual values is necessary if we are to solve the problems that confront us. The preacher for this solemn occasion, Msgr. John K. Cartwright, rector of St. Matthew's, said that the American people have been encouraged by the spiritual leadership of President Eisenhower. He has given to his fellow countrymen "a good example in paying homage to the God" who has made and preserved us a nation.

### No school segregation at military posts

Any lingering doubts as to President Eisenhower's complete opposition to any form of racial segregation in military-post schools were removed by his personal backing of the order issued on Jan. 12 by Charles E. Wilson, Secretary of Defense, which forbids the Army, Navy and Air Force to open any new segregated schools on military posts. The order likewise requires them to end, by September 1, 1955, segregation of

Negro and white children on the twenty-one bases still maintaining separate Negro and white schools. The President had already taken a personal hand in the military schools problem on May 19 of last year, when he stated at a news conference that he did not see how any American could legally, logically or morally justify discrimination in the use of Federal funds. Six days later the White House announced that segregation in all schools wholly operated with Federal funds would be ended by September, 1953. Background to this declaration of policy were President Truman's veto on November 2, 1951, of a bill which would have forced certain posts to have segregated schools, and the encouraging experience of several Southern base schools where the experiment of integration had already been tried. Some of this story is told by Lee Nichols, in his book, *Breakthrough on the Color Line* (Random House), which will appear Feb. 15. The school at Fort Bragg, N. C., for instance, has been operating smoothly as an integrated school, under a white North Carolinian teacher, since September, 1951. The definite stand taken by the military authorities and the success that has already attended it should help to temper the Southern reaction to any future Supreme Court decision against segregated education.

## 2,200 WHAT?

Scrabble may be sweeping the country, but Washington, D. C.'s most popular indoor sport has been "2,200 WHAT?" The game originated on Oct. 23 (as "1,456 WHAT?") when the White House announced that the Eisenhower Administration, within four months, had dropped that many security risks (AM. 1/9, p. 371). Of the 1,456, a total of 863 were said to have been "dismissed," while 593 (against whom departments and agencies had "unfavorable reports") had "resigned." In his Nov. 24 telecast Senator McCarthy flatly asserted: "And over 90 per cent of the 1,456 security risks were gotten rid of because of Communist connections and activities or perversion." President Eisenhower in his Dec. 16 press questioning contradicted the Senator by replying that he didn't think a breakdown (into subversives, drinkers, blabber-mouths, etc.) was possible. The political

magic of the 1,456, later upped to 2,200, nevertheless led even White House legal counsel Bernard M. Shanley to boast that "1,456 subversives have been kicked out." Postmaster General Summerfield bragged about the 2,200 in connection with "treason." Governor Dewey sneered at "1,456 security risks planted in the Government under the Democrats." . . . No wonder the reporters kept peppering the President for a breakdown. He told them to see Attorney General Brownell, who told them to see Civil Service Commission Chairman Young, who told them he could legally report only to the White House and the National Security Council. On Jan. 27, Mr. Eisenhower, who doesn't wittingly tolerate political gaff, said Mr. Young was, of course, right. Last week, with charges of political "fakery" appearing in the press, the President was reportedly forcing his overzealous assistants to publish an honest analysis.

## . . . orchids to the reporters

The new "security-risk" program was heralded by its authors as an improvement on the Truman "loyalty" screening precisely because dismissals could be accomplished more readily if they did not imply disloyalty. The political sky-writing of the dismissals and resignations as proof of the subversiveness of Truman holdovers has therefore smacked of political trickery. Washington reporters deserve a bouquet for not letting up until, as we now hope it will be, the truth is revealed.

## AASA on "understanding communism"

Is it really worth while to try to teach the mass of our citizens how convinced Communists "get that way"? What we face is the here-and-now urgency of protecting our country from those who have already succumbed to communism. A lot of Americans seem to think that weeding them out is all we can do for the present. The American Association of School Administrators, however, takes a broader and deeper view. Its members agree that our most immediate necessity is to defend ourselves against the superbly organized, world-wide Communist conspiracy. But they also believe it unwise to leave our citizenry ignorant of the ideology the Reds use to recruit adherents. The AASA, a department of the National Education Association, in its new yearbook, sees grave danger in "underrating the power of communism to attract intelligent people." Back of its sometimes crude propaganda, they warn, lies "a closely knit body of assumptions and logically developed ideas which interpret history as a class struggle." We might add that intellectual converts to communism swallow the propaganda only because they have committed themselves to the theoretic "truth" it serves. Imparting an understanding of Communist theory, however, is difficult. For one thing, it is extremely dry and stereotyped; for another, while it is geared to action, Red action-techniques are not fully spelled out in available source materials. The Communist ideology is

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"sold" through clever emotional appeals and deceptions, such as highly individualized baits, plausible but dishonest social and economic proposals, appeals to a person's political opportunism and resentments and protests against real injustices. What we may need to realize most of all is that the idealization of material progress underlying Marxism is quite congenial to many moderns.

#### K. of C. use the right touch

By now almost every Catholic has noticed and read with satisfaction the tactful and competent advertisements about the Catholic Church which have been appearing in national magazines and local newspapers under the auspices of the Knights of Columbus. They began on a national scale in 1948, after several years' experience with ads of this kind in the local papers of St. Louis, Mo. The idea originated with the late Charles F. Kelly Jr., president of a St. Louis advertising agency. This blending of the truths of the Catholic Faith with American advertising know-how has been astonishingly fruitful. The whole story was very well told by John McCarthy in "Advertising the Faith," which appeared in the Sept. 4, 1953 issue of *Printers' Ink*, and is now available in the *Catholic Mind* for Jan., 1954. Worth noting is the fact that the responses to ads which appeared in the *Atlantic Monthly*, a magazine with a reputed reading public of higher than average intelligence, have totaled 50,676 in five years. Total inquiries from all ads: 1,260,154. (The ads invariably invite those interested to write for a booklet on some phase of Catholic doctrine; they promise that the booklet will be mailed in a plain envelope.) The sense of public relations and the good taste manifest in these advertisements has been consistently of the highest order over these five years. The Knights have given us all a model of how Catholic truth can be presented clearly, briefly, courteously—and hence effectively. They deserve great credit for this ingenious apostolate.

#### What is the French "lay" state?

Almost fifty years ago, by the Law of Separation [of Church and State] of 1905, France became "lay." D. W. Brogan, distinguished British historian of the Third French Republic, interprets that law to mean that "the French State was unwilling any longer effectually to aid the Church in its attempt to make or keep France Christian." *Laïcité*—like our own "secularism"—has a plethora of definitions. But Prof. Jean Rivero of the Faculty of Law at Poitiers has pointed up its purely legal meaning in the Jan. 11 issue of *Ecole et Education*, bulletin of the Christian union of French teachers. Official records of remote and recent debate on the subject show clearly, he says, that the word means "the neutrality of the state with respect to all religions."

*Laïcité* has never been officially presented as a positive doctrine to which the state adheres and which it undertakes to propagate. . . . If true

*laïcité* were to be understood as a doctrine adopted and taught officially, the State which canonized it would be opting *ipso facto* against the liberal order and for a totalitarian one.

*Laïcité* means, then, that the state voluntarily limits its competence in the field of metaphysical and religious matters, leaving them entirely to the free determination of the individual conscience. Moreover, the state accepts the consequences of such free choices. It recognizes that it would cease to be juridically a lay state if it put any obstacle in the way of a citizen's practice of his faith. In fact, Article 2 of the law of 1905 provided for salaried chaplains in such public institutions as colleges, hospitals, orphanages and prisons.

#### German Catholic comment on "toleration"

One of our German contemporaries has drawn several interesting conclusions from the Dec. 6 address the Holy Father delivered to the Italian Catholic Jurists largely devoted to religious toleration in the world community. The Jan. 1 *Rheinischer Merkur* carried a two-column editorial with the heading, "A new formula for toleration." For the writer, Dr. Otto B. Roegele, editor-in-chief of this conservative, pro-Adenauer weekly published in Cologne, the discourse of the Pope has provided timely guidance in the struggle of all Christians against a secularized world. In the first place, writes Dr. Roegele, German Catholics can find in the Pontiff's words a justification for their present cooperation with Christians of other confessions. As for the Spanish Catholics, he says, they will have to "re-examine both their internal policies and their coolness toward the 'Europe of Strasbourg,' which in their eyes is not Christian enough." Thirdly, the Pope's words have thrown light upon the discussion whether Catholics can ever be sincerely dedicated to democratic principles. Dr. Roegele's analysis and favorable reaction suggest that German Catholics, even those regarded as "conservative," have felt the need for an up-to-date authoritative clarification of the Church's attitude on toleration. To judge from the *Rheinischer Merkur*, the Dec. 6 discourse should serve to remove one of the important stumbling blocks impeding the unification of Europe.

#### Anglo-Iranian solution in sight

Last November a correspondent for the London *Economist* remarked that anyone in Teheran who broached the subject of the Anglo-Iranian oil dispute would be told that nothing could be done unless some third party acted. The recent visit to Iran of Herbert Hoover Jr., State Department oil consultant, may have been the catalyst which brought the warring parties together. On Jan. 31 the United States, Great Britain and Iran reportedly reached agreement on a plan to resume distribution of Iranian oil. Of the total output, 50 per cent is to be marketed by American companies, 45 per cent by British and 5 per cent by Iran's own oil company. The agreement, if and when it is ap-



proved by the Iranian Parliament, will terminate a three-year dispute which brought into prominence Iran's erstwhile Premier, Mohammed Mossadegh, who overreached himself to a point where he brought his country's economy to the brink of ruin. In the negotiations with Britain he originally held a strong hand. He had the support of all Asia and the sympathy of much of the rest of the world for his oil nationalization program. Yet he stubbornly refused to reckon with the cold facts of the international oil trade. After the Iranian fields were closed down, the world oil industry went on to produce more oil than it ever had. There is now a world surplus of 1.5 million barrels daily. With Iranian oil actually a drug on the market, the American and British companies will have to cut back production in other fields to accommodate the resumed flow of Iranian oil. We are really bending over backward to restore Iran's economy.

### Student riots abroad

We in America are sometimes a little puzzled and annoyed by what we see in the newspapers about student riots in other parts of the world. Last October and November students were chalking up buildings and foregathering in Rome's Piazza Colonna to demand the return of Trieste. During the difficult days of the Presidential elections in December, French students were attacked by the police when they marched down the Boulevard St. Germain in Paris. Last month Madrid's Puerta del Sol was filled with angry students, who trooped out from the University to protest England's long tenure of Gibraltar and, later, what they alleged was police brutality. Student demonstrations are common in many parts of the world. In India, Turkey, Egypt and the Latin-American countries they are an accepted part of political life. In Europe the tradition of student strikes and manifestations goes back to medieval times at Oxford and the University of Paris. European students regard themselves as entitled to university training once they have passed the qualifying examinations. They are generally organized in a nation-wide syndicate, which protects their interests as young intellectuals. Their right to organize comes to them directly from the state, which holds the power to grant or withhold academic degrees. Student unions or syndicates have a strong voice in political affairs, and political parties go out of their way to win the favor of the young intellectuals. For instance, on Dec. 30 the National Assembly in France unanimously voted a formal apology to the students whose December parade was broken up by police.

### ... no U. S. parallel

To imagine a parallel in this country, one would have to conjure up a situation in which a national student association's role was protected by law, as is now true of labor unions with us. If the 18-year-olds ever get the vote, our college students might establish formidable political organizations.

## IT'S NOT ONLY UNEMPLOYMENT

Can anything reassuring be found in the present employment picture? Unemployment rose in January to 2.36 million. That's 3.8 per cent of the labor force. The figure, disturbing in itself, causes more anxiety because it represents a rise in unemployment of half a million within a month. But the whole story of job opportunities is not told by numbering the job-hunters. You need also to know the number of job-holders remaining. For instance, the first and last months of 1953 had the same unemployment (see below). But December saw a decline of over a million in employment. A table will help here (figures are in millions):

Year	Labor Force	Employed	Unemployed
Dec. '52	62.9	61.5	1.4
Jan. '53	62.4	60.5	1.9
Dec. '53	62.6	60.8	1.9
Jan. '54	62.1	59.8	2.4

The unemployed column reveals that a half-million more are looking for jobs than a month ago. But the employed column shows that a million fewer have jobs. What happened to the other half-million?

A great number are housewives and students who signed up just for Christmas work. Let's turn to a year-to-year comparison, where job shrinking is not so obviously explained. Our table shows that there were 450,000 (rounded to .5) more unemployed in Dec., 1953 than in Dec., 1952. But according to our employment column another 250,000 no longer held jobs. And this occurred while employment should have been registering a growth of 6-700,000 to cover normal population growth. Union leaders want more attention focused on the decline of employment.

On the score of unemployment the Administration gives assurance that the figure will soon stabilize between 2 and 2.5 million—a figure Mr. Truman had projected for 1955 without fear of its being critical. Mr. Eisenhower argues that the inventory adjustments which account for much of the widespread, but not deep, layoffs have about worked themselves out. In the picture, too, is a quick upturn in outdoor work like construction. Finally, our table discloses an equal spread of unemployment in Jan., '52. That was followed by quick recovery.

In an appendix to the President's Economic Report his advisers carefully weigh the big drop in employment from June of last year. In sum, they show that the drop wasn't caused in the main by difficulty in getting jobs. What happened, they say, is this. Red China's yielding on the repatriation issue in May convinced working women that they could expect an early return of fiancés, husbands, sons. So, while layoffs in April and May were well below the preceding year, job-quitting by women was well above. With unemployment rolls showing fewer women, the conclusion is that they voluntarily returned to home-making. Older men also left the labor force. Despite continuing pessimism about jobs, the report ends with a prediction of good prospects just ahead. P. S. L.



## WASHINGTON FRONT

For a year and half this observer, and no doubt every other publicist, has been bombarded with propaganda in favor of the Bricker reform proposing a constitutional amendment curbing the treaty-making power of the Federal Government. Father Conway's "Darling Daughter" article three weeks ago sufficiently demolished the proposal. But many things have happened since then. Besides, I feel obliged to go on record for myself.

Two things have not ceased to amaze me. The first is that the writers of the communications I received, written and printed, never showed the least understanding of what the amendment, in its four different versions, really meant. In fact, it took the Administration itself a year to catch on. When it did, the President acted swiftly.

The main point was that where the amendment merely repeated what was already in the Constitution and Supreme Court decisions it was useless and superfluous. But where it departed from these it was positively dangerous.

First, it broke up the old partnership of President and Senate in treaty-making and brought the House of Representatives as well into the process, with all that that would mean of wrangling, logrolling and delay. Moreover, in certain cases it actually brought into the process every one of the 48 States, an impossible situation. No wonder the President took alarm, once he belatedly understood what was on foot.

Second, the proposal would subject executive agreements to legislative approval, presumably that of the States as well as of Congress. Now these agreements are the very grist of our day-to-day relations with all foreign states. They are our foreign relations. Secretary Dulles testified we make on the average 200 a week. Many of these, of course, involve almost trivial arrangements with foreign governments.

When would an overworked Congress ever get the time to consider these? And what about the five or six months when Congress is not sitting? Would our foreign relations stop? This section has always struck me as the most fantastic part of the whole fantastic business. Yet even Senator George of Georgia included this in his compromise proposal. The President rejected it, of course.

Finally, I cannot see how Senators Knowland, George and others could ever have imagined that this issue could be compromised. It is one of those matters of simple yes or no: our present Constitution or a new one. It is one of the most dangerous crises we have ever confronted. At this writing, the issue is still undecided, but enough people seem to have been finally aroused to make the right decision, which is: let's just forget it.

WILFRID PARSONS

## UNDERSCORINGS

Sen. Edwin C. Johnson of Colorado inserted in the *Congressional Record* for Jan. 20 a telegram from the Legion of Decency stating that the RKO movie *The French Line* "contains grossly obscene, suggestive and indecent action, costuming and dialog." He took occasion to add that

such alert and responsible organizations as the Legion of Decency serve not only the public interests, but in the long run serve the best interests of the motion-picture industry as well.

► A Christian Art Exhibit was held Feb. 2 at the Guild Book Shop, 117 E. 57th St., New York, under the auspices of Monica House, Grail center in Brooklyn. Over 200 entries were submitted by artists from all parts of the country. The judges were Maurice Lavanoux, secretary of the Liturgical Arts Society, George Kratina, sculptor on the faculty of Cooper Union, New York, and Maynard Walker of the Walker Art Galleries, New York. Miss Ada Korsakaite of Los Angeles received two first-prize awards for a set of medallions and for a lithograph. Another went to Virgil Cantini of Pittsburgh for a triptych done in enamel on copper. The entries will be on exhibit at the Guild Book shop through Feb. 13.

► A recent dispatch from Rev. Joseph W. Connors, Maryknoll Missioner in Pusan, Korea, urges scholarships to U. S. Catholic Universities for deserving Korean students. Twelve youths left some time ago for this country under the U. S. State Department exchange program. None went to a Catholic university.

► The Newman Association of Great Britain has launched a project to discover as accurately as possible the number of Catholics in England and Wales, according to the London *Catholic Herald* for Jan. 15. About forty people are already taking an active part. Chairman of the directing committee is Colin Clark, noted British economist.

► Schools, libraries and booksellers may obtain from our Business Office (70 E. 45th St., New York 17) preprints of the Catholic Lenten Reading List, to be published in *AMERICA* at the beginning of Lent. The Baroness Maria Augusta Trapp chose the 26 titles, giving a brief evaluation of each. Accompanying the list is an article, "Lenten reading for the whole man," by Rev. Harold C. Gardiner, S.J., Literary Editor of *AMERICA* (\$1 per 100; \$7.50 per 1,000).

► The first number of *African News*, monthly newsletter "devoted exclusively to the entire continent of Africa," has just appeared. It is an 8-page varityped job, and contains articles on the problems of federation in Central Africa and Nigeria, developments in Kenya, Morocco, etc., and a bibliography (Ruth Sloan Associates, Inc., 4201 Massachusetts Ave., N. W., Washington 16, D. C. 10-12 issues yearly. \$4). C. K.

## **"Practical reason" in Catholic journalism**

The "varied functions" of Catholic journalism, discussed here last week, suggest another subject of great relevance in this field. How does the human mind work its way from general truths or principles of what "ought to be done" down the slopes of actual conditions to the plateau of practical decisions? How do we go about selecting ways and means to put ideals into practice?

St. Thomas Aquinas, following Aristotle, discussed with some concreteness the answer to this pivotal question. He explained it in terms of the operations of "practical reason." Since Catholic journalists are all engaged in urging people to carry out what the Church teaches, you might call his doctrine the core of the philosophy of Catholic journalism.

What distinguishes Catholic from secular journalism is the possession of relatively clear-cut ideals. These form the image of what individual persons, in their various "vocations," and communities as a whole should be and do.

Let's take a current political example. In common with their fellow-citizens, Catholics certainly agree that "no subversive should be kept in the employ of the Federal Government." We can pass over how we have reached this conclusion. The proposition itself stands as an absolutely certain fundamental principle, not subject to discussion. As such it may serve for what St. Thomas calls the major premise of the "syllogism of practical reason." It is the ethical truth we want to put into effect.

In contrast to speculative reasoning, which moves from one truth to another by a deductive process, practical reasoning shifts gears, so to speak. It now turns to experience to learn how to get results.

For example, the Eisenhower Administration was convinced that the wire screen of the Truman "loyalty" program was too coarse. It screened out only employees proven to be of "doubtful loyalty." To make it easier to dismiss *all possible subversives*, the new Administration said, in effect: "Let's use a finer screen called 'security risks.' We can eliminate anybody we judge untrustworthy for *any* cause and thus make sure of ridding the Government of *all possible* subversives.

Nine months' experience with this new system, however, has shown that it also is developing "bugs." "Security risk" requires closer definition. Undefined, it opens the way to arbitrary dismissals, which are unjust. Moreover, this creates a deep sense of insecurity among even loyal, trustworthy employees, who therefore resign. So the search for a satisfactory method, based on trial and error, goes on.

The conclusions reached about ways and means form the minor premise of the "syllogism of practical reason." They are drawn from experience. Being empirical generalizations, they are almost always fallible.

## **EDITORIALS**

However, as St. Thomas rather gingerly observes, probability is enough in this sort of thing.

Ideally, Catholic journalists would largely agree about major premises, at least when they are based on Catholic philosophy. On ways and means, differences of opinion are inevitable. If readers of Catholic publications keep this "syllogism" in mind, they may be able to decide whether different Catholic journalists are differing in their major or their minor premises. Such evaluation is not, of course, easy.

Perhaps the great division to avoid is between pure "negativism," which is the abandonment of "practical reason" in the name of an ineffectual "idealism," and the determination to achieve at least *some* progress in reducing our ideals to practice. Only the latter principle seems in accord with Catholic journalism.

### **Refugee Relief Act eased**

When President Eisenhower on August 7, 1953 signed the Refugee Relief Act, cheers went up for the humanitarian and political wisdom of the approved legislation. It was an emergency act under which some 209,000 who have escaped from Communist persecution were to be admitted to the United States on a non-quota basis. It not only offered, in the best American tradition, a haven for the homeless, but was designed to bring to our shores the most deeply convinced anti-Communists.

In the almost six months ending January 30, exactly *four* people had been admitted under the act. Granting that it took time to set up the machinery at home and abroad to administer the act, that has been a lamentable and disgraceful performance. How and why did it happen?

Two sections in the badly framed act worked to hamstring its operation. The first of these "built-in" obstacles was that any country from which a refugee came must guarantee to take him back if it was later found that his visa was fraudulently obtained. Thus far only three countries (Italy, Greece and the Netherlands) have so guaranteed. Second, each refugee was required to have personal assurance from an American citizen of work or support and a home. "Blanket assurances," recognized in earlier DP legislation and issued by such relief agencies as NCWC-War Relief Services, were declared insufficient for the 1953 act.

Thus a poorly framed law frustrated its avowed purpose. There is good news, however. Under urging by the volunteer relief agencies, some compromises by way of interpretation have been worked out. Relief

agencies may now come forward to *endorse* assurances of work or support and a home given by individual sponsors. Individual sponsorship, however, is still a prerequisite.

As we go to press, word comes that the forms which have to be filled out, and which had to be redrafted to allow for the cooperation of the volunteer agencies, are now being distributed to local centers. One bottleneck has thus been broken. Applications from individual sponsors are being received at the rate of about one hundred a day.

Catholics, like others, now have a splendid opportunity to put into practice the humanitarian and political wisdom the law envisioned but so badly handled. Every diocese in the country has a Bishops' Resettlement Committee of the NCWC. Any individual Catholic who is in a position to take in a refugee and who can guarantee work or support and living quarters has but to get in touch with his diocesan committee and the wheels will be in motion. A letter sent to the Chancery Office of his diocese will be forwarded to the proper person for this purpose.

With the present wave of unemployment in the country, it is doubtless wise to demand individual assurances of employment for the refugees. This requirement challenges Catholics and all sincerely interested in the plight of the refugees and in the population pressures that plague many regions of the world.

### *Peiping shadow over Berlin*

As might have been expected, Soviet Foreign Minister Molotov arrived in Berlin on January 23 with well-laid plans for splitting Western unity. His opening salvo at the Big Four conference was a bid for the inclusion of representatives from Red China. The sooner the Peiping regime took part in the negotiations, he declared, the better it would be "for the strengthening of peace between nations."

The significant fact was not that Mr. Molotov made his proposal but that Messrs. Dulles, Eden and Bidault unanimously resisted the tempting bait. Allied resistance to any discussion of Far Eastern problems forced the Soviet Foreign Minister to shelve his proposition and turn to the question of a German peace treaty.

Nevertheless, the Soviet Foreign Minister had tipped his hand and disclosed the pattern Soviet diplomacy would follow at Berlin. Russia would demand the admission of Red China into the comity of nations in return for any progress toward the signing of a peace treaty for Germany and Austria. She would insist on tying in Red China with European problems because, knowing the United States would refuse to horse-trade on her terms, she had no inclination to attempt their solution. In either case, Red China was to overshadow the negotiations.

Under these circumstances, M. Bidault is to be congratulated on resisting Mr. Molotov's blandishments. More than once the Soviet Foreign Minister hinted

that Moscow might use its good offices in a five-Power conference to bring about a settlement in Indo-China. At a time when a fresh Red offensive there is putting more pressure on France and French disgust with the dragging on of the war is mounting, the prospect of a negotiated peace, with the help of the USSR and Red China, must have been alluring.

Britain's firmness has also been encouraging. She and the United States have not seen eye to eye on Far Eastern policy. Allied unity in Berlin, forged under Russian fire, means that the Big Three are not going to fly apart in order to find an at best doubtful solution to the German and Austrian problems. To that extent, the Berlin talks have marked progress.

### *Areas of agreement in economics*

Writing in the N. Y. *Herald Tribune* for January 31, Edwin L. Dale Jr. notes an encouraging fact which the average citizen, buffeted by the contrary winds of political propaganda, is liable to miss. He points out that the Council of Economic Advisers under Arthur F. Burns sees the economy in pretty much the same terms as did its predecessor under Leon H. Keyserling. More than that, he says it prescribes medicine for the inventory adjustment now under way "strikingly similar" to that proposed in the 1953 economic report to Congress.

In their estimate of the state of the economy, Messrs. Burns and Keyserling agree that it is fundamentally healthy. In last year's economic report, the Keyserling group predicted a downturn sometime between 1953 and 1955. It said that unemployment might rise as high as 2.5 million by the latter year. Though unemployment has nearly reached that figure already, Mr. Keyserling, in recent writings and speeches, refuses to share the gloomy outlook of the eminent British economist Colin Clark. On the other hand, he does not think that the setback is likely to be as "self-curing" as Mr. Burns and his group believe. That is the principal difference in their diagnosis of the current trouble.

When it comes to prescribing for the patient, Mr. Dale spots between the two only "one major difference and several minor ones." Except for these, he says, the economic doctors are talking much the same language. Their agreement includes not merely a program of public works should the economy take a turn for the worse, but even, as Walter Lippmann pointed out in his syndicated column on February 1, an unbalanced budget. That is one of the reasons, Mr. Lippmann notes, why the President, to be on the safe side, wants Congress to raise the legal debt ceiling. The Administration may need elbowroom for some deficit financing.

The major difference between the two advisory groups, according to Mr. Dale, consists in the varying degrees of emphasis placed on consumption and in-



vestment. In the 1953 economic report, Mr. Keyserling wrote:

A current or prospective deficiency in total private demand might, depending upon circumstances, call for primary emphasis on either consumption-stimulus or investment-stimulus. The period ahead, if it should have the characteristics suggested here, will call for the former shading of emphasis.

To carry out this policy, Mr. Keyserling recommended tax relief "in favor of consumer groups who are heavy spenders." He wanted tax relief, that is to say, to go more to low-income groups than to high-income groups because "the former spend a higher proportion of their earnings than the latter."

Mr. Burns differs sharply here, the reason being that he does not agree with Mr. Keyserling that investment since the war has somewhat outstripped consumption. As a consequence he favors tax policies which are aimed to stimulate investment and which give only small relief to low-income groups.

Among the minor differences which Mr. Dale signals is a contrasting emphasis on public housing for low-income groups, though both economists favor Federal stimulation of housing construction. Mr. Burns appears satisfied with 35,000 low-rent units for 1954, whereas Mr. Keyserling, were he still in office, would very likely recommend the 135,000 units per year called for in the Taft-Ellender-Wagner Act of 1949. Another difference is the absence of emphasis in the 1954 report on the part business ought to play in reversing the downturn by adopting policies leading to lower prices and higher wages. In his last report Mr. Keyserling strongly emphasized this.

Mr. Dale's analysis of the thinking of the two economic advisers may be somewhat oversimplified and less than all-embracing. It is, nevertheless, a welcome relief from the spate of exaggerated comments by political partisans which greeted the release of the 1954 economic report. One of the drawbacks of our democracy is that the game of politics tends to magnify and sharpen the differences which divide us and to obscure the large areas of agreement which exist.

## Dark hour for Italy

When important factions within a society find themselves unable to agree on the most fundamental principles of community life, that society is in mortal danger. At such a juncture, compromise is unthinkable and "practical reason" is made impossible by the voiding of common major premises.

At the end of January the world watched the Italian Republic struggling to find its way out of the third political crisis it has seen since June. But the major premises were wanting. There was, between Right and Left, no common ideological ground.

What might have offered a common ground, the Christian Democratic party and its energetic, new Premier, Amintore Fanfani, was rejected when Signor

Fanfani lost a vote of confidence on January 30 by 303 to 260. Fanfani did not expect the 143 votes of the Communists, the 75 of the Nenni Socialists or the 29 of the Neo-Fascists, the extremes of Left or Right symbolizing the deep cleavage of political thought in Italy. He felt that he could count on 265 Christian Democratic votes, but even a few of these did not materialize when the ballots were cast.

The fate of Signor Fanfani's Government depended on the attitude of three so-called Center parties—the Saragat Socialists, the Liberals and the Republicans. When the Saragat Socialists, with their 19 votes, refused to collaborate, the Fanfani Cabinet was doomed. By that time it had become apparent that the Monarchists would not support a government which frankly intended to pursue a course of social reform. The responsibility of Signor Saragat for the defeat of a promising cabinet is very grave before the bar of history, especially since his reason—the refusal of the Christian Democrats to accede to a demand for proportional representation in subsequent Italian elections—was so narrowly marked by self-interest. This was no time for politics as usual, as even the secular press has noted.

Italy's friends all over the world had hoped to see Premier Fanfani confirmed. This young, intelligent ex-professor of economics from the University of the Sacred Heart in Milan is no novice in government. He has had experience in three ministries. Even defeated, Fanfani will continue to enjoy the respect and support of his party, whose moderate left wing he represents with a program of needed social reform.

We hope that a way will soon be found out of this impasse. Perhaps the leader of the Christian Democrats, ex-Premier De Gasperi, will return to power. At all events, all wise heads are agreed that a general election must be avoided at this time. The recent confusion over Trieste has deprived Italian leaders of the opportunity to evolve carefully planned programs and present clear-cut issues to the electorate. A general election now might, by strengthening communism, monarchism and neo-fascism, give the mortal blow to the distraught adherents of Christian democracy.

Though we naturally feel a touch of pessimism over the failure of Rightist and even certain Center groups to bury their differences and support Fanfani, we must not lose hope for Italy. Prudence dictates a continuing policy of patience, sympathy and positive assistance. Parliamentary crises, ominous though they are, should not dishearten us, any more than they dishearten the valiant Christian Democrats in Italy. We expect them to keep on trying, might and main, to save their country and Western Europe from disaster. We can do no less.

Continued material aid is essential to the winning of the ideological war now being waged in Italy. So is a freer U. S. immigration policy. With help from the rest of the free world, Italy may find her way back to some solid ground of agreement on which her now divided forces can make a stand.

## Diocesan weekly: inside view

Daniel J. McCarthy

I'M GETTING A LITTLE TIRED of hearing people cluck sympathetically when I tell them what I do for a living. What's wrong with being a reporter for a diocesan weekly? I find the work intensely interesting, the pay adequate (if not munificent), the office atmosphere congenial.

"Ah, yes," I can hear, "but what are your chances for advancement?"

I never know how to answer this question. I wonder how the professional free-lance writer answers it? The independent shopkeeper? The artist? What do you say to people who want to hear how long it will take you to become a foreman, lieutenant commander or vice president?

Doing an increasingly better job is advancement enough for me. Oh, I'll continue to get salary increases (I hope!). And maybe some day I'll even get to be an editor. But all this is secondary. I'm not interested in "moving up the ladder." As long as my salary permits me to support my family, the *status quo* is fine with me.

Lack of ambition? I don't think so. I suspect I do better work as a reporter than I would as an editor. My editor and I complement each other; we're sort of a team. We plan stories together, ask each other's advice. We talk over ways to keep our readers concerned about the housing problem, ways to get contraceptive vending machines out of taverns, ways to encourage religious vocations.

The editor makes the final decision. Then I go out and get the facts and write a story. He reads it and suggests development of angles I've overlooked or touched only lightly. The editor may write an editorial to go with the story or to be used as a follow-up. Or he may have me do it if he thinks I'm more familiar with the situation.

I don't think it shows lack of ambition to want to go on being part of this team. If I can keep doing a better and better job of rousing Catholics to their obligations and alerting them to dangers, I will feel that I'm "getting ahead" quite nicely.

I'm not sure why new acquaintances raise their eyebrows when they learn where I work. But I suppose they've just grown up with the idea that the diocesan weekly is a pious little publication that a couple of priests put out in their spare time.

Some diocesan papers, of course, are still pretty sad looking (and reading). But, judging by the ones I see from every section of the United States, many others are well-edited. A few are every bit as good as the big-city dailies—in writing, typography, pictures.

*February being Catholic Press Month, one hears a lot of discussion of the Catholic press. Much of it consists of the views of people on the outside looking in. Mr. McCarthy, on the staff of the Toledo, Ohio, Catholic Chronicle, treats us to a conducted tour of a diocesan weekly from the inside. Those who know the Chronicle know that Mr. McCarthy and his colleagues are doing a very professional job.*

The diocesan paper is growing up. If a priest is the editor, he's not a part-time editor. But you don't have to be a priest to work on a Catholic paper. A lot of people don't seem to realize this.

Not long ago I received a phone call from a woman who didn't like our coverage of a city council meeting where the segregation question came up. She didn't think a Catholic paper should concern itself with such matters.

"Besides," she said, "you just got that from what the daily papers said."

I demurred, pointing out that I had been present for the entire session.

"I didn't see you," the woman said.

When I asked how she knew me so well, she replied: "Well, I didn't see any priests."

"But I'm no priest," I said.

The woman was silent for a moment. "What are you then?" she asked. That stumped me.

The only priests I see in my work are those I contact about stories. The editorial and business departments are staffed entirely by laymen. In editorial we have the editor, myself and a newsroom secretary who writes society news, keeps the files, returns pictures, takes dictation. (We have two sister papers. One, with an editorial staff of about ten, handles national and international news and does the printing for all three.)

We work pretty hard—especially since we're short-handed, having lost our sports reporter. And the salaries aren't anything spectacular. Still, I see staffers on our own and our sister papers rearing large families. So I guess you can get along. (I sure hope so. I married the former newsroom secretary and our family is already growing.)

Besides, there are other considerations than salary. The easygoing office atmosphere means a lot to me. I wouldn't be in any rush to trade it for a wage hike. I like an office where you can walk over and borrow five dollars from the bookkeeper till payday . . . where you can work out your vacations to suit yourself . . . where, in a pinch, you can take some time off for personal errands.

Perhaps the most significant thing I can say about my job is this: I look forward to going to work in the mornings. And I enjoy the work while I'm there.

We have several deadlines for each Friday issue. The last envelope of copy is mailed to the "home office" Tuesday night. But we can send last-minute copy and pictures on a bus Wednesday morning. And, though it's frowned on, we can phone in some items

Wednesday afternoon. An important spot news event or an unexpected development in a major story can be handled by phone until nearly noon Thursday. After that it's all over.

My busiest days are Mondays and Tuesdays. I have little time for reporting work those two days (except during the slack summer season); I spend most of my time rewriting material sent in by some fifty correspondents. All reports get careful study, but most of them can be cut to two or three paragraphs in rewriting. Occasionally a report will hint at more than it actually says. This calls for further probing by phone.

Sometimes this results in a good story. I remember one time a correspondent reported on a talk a priest had given at a Knights of Columbus meeting. It sounded like the usual thing: there's a deplorable amount of evil in the world. But references to the Catholic used-car salesman who turns back speedometers and the Catholic druggist who sells contraceptives caught my attention. Questioning the speaker by phone I found that he had used strong words to condemn the "Sunday Catholic" as a prime cause of the evils in the world. The story—worth one paragraph at most in its original form—rated a two-column head in the next issue.

Quite often a correspondent's note will do little more than provide a tip for a future story. Like the time one of our "stringers" told us about the new owner of a small-town confectionery who was doing a good job of keeping indecent publications off his newsrack. I put this note in my "future" file. The first chance I got, I drove to the town for a talk with the owner, who turned out to be an ex-Marine sergeant. The result was a dramatic story of how one man battled two distributing agencies six months for the right to accept only the magazines he wanted.

I do most of this interview work on Wednesdays, Thursdays and Fridays. The paper I work for covers nineteen counties, and occasionally I have to make an overnight trip.

The interviews have given me a well-rounded education. I've talked with priests who were imprisoned by the Chinese Communists, top leaders in the labor movement, farmers passionately interested in soil conservation, men who toured the satellite countries, race-riot victims, slum dwellers and educators.

But the thing I like best about my work is this: it gives me the opportunity to really dig into the kind of stories the daily papers so often give only surface treatment.

The daily papers may mention a routine report on an increase in juvenile delinquency during the past six months. That's a sign for the editor to send me out looking for causal factors like the increase in working mothers. Then to the State employment office for sta-

tistics on women in industry. Then, possibly, to someone who has some ideas on how to meet the problem. These angles that keep turning up don't have to be covered in a single issue. The various stories may often be spread over a considerable period of time.

The daily papers may report plans for a new public housing project—and the activities of its opponents. That might lead me to places like the city health department, rental offices, the local housing authority, the division of building inspection, and, of course, the slums. I try to find the answers to questions like these: Is there a housing shortage? Why? Whom does it hit the hardest? What can be done about it? Though we have covered nearly every phase of the housing situation, it is still one of our major stories. We re-examine it from time to time through case histories of individual families.

This is the kind of reporting I enjoy. I find it more interesting than work on a daily paper. I used to work on a small daily in a two-newspaper city, and I do miss the excitement of competition and daily publication. But I think I would have eventually tired of writing about traffic mishaps, holdups and street-paving programs.

Not that there's no routine stuff on a diocesan paper. Most of my Monday and Tuesday work is pretty run-of-the-mill. But, because of our small staff, I take a very personal interest in putting out a good paper, and I'm always working for sharper, more concise treatment of routine news. This constant challenge helps keep me from getting bored with it.

This routine news, it seems to me, presents the biggest problem to an editor who wants to put out a top-quality diocesan paper. Take photographs, for example.

A good newspaper photo should bring faces close up; it should not—except on rare occasions—include more than two or three people; it should have action. The picture should help explain an accompanying news story, or it should have sufficient interest and storytelling qualities in itself to stand alone and brighten up a page. It's tough to maintain these standards. We do all right when we send our own photographer to get a specific shot. It's those unsolicited photos—usually from grade-school principals or proud parents—that cause the trouble.

Hardly a week goes by during the school year that I don't see a photo of five or six—maybe even a dozen—youngsters lined up on a stage and staring straight ahead. Sometimes it's the cast of the eighth-grade class play; sometimes it's the May Queen and her attendants. But they all look alike; there's no action and the composition is unbelievably poor.

But just try to explain this to the nuns! As long as the picture "came out" they don't see why it can't be used. "After all," they say, "you used a picture of St.



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Peter's last week. What have you got against St. Joseph's?"

No use to explain that the St. Peter's picture tied in with a story of more general interest. No use to add that it was taken by a professional news photographer. You'll never convince the St. Joseph's principal that there isn't some dark plot to keep her school out of the paper.

And it's hard for an editor to keep turning down these pictures—especially when they come from a section of the diocese that hasn't had much representation in the news columns. The editor feels that he must sacrifice high standards to keep subscribers who see no value in a diocesan paper unless it reports the routine happenings of their own community.

The problem, of course, isn't confined to pictures; news stories cause the same trouble. I think we could ignore almost any moral problem that arises without getting too many protests. But just let us overlook the results of an election of officers by some altar and rosary society!

## Causes of industrial peace

Benjamin L. Masse

TO THOSE CONCERNED about the future of collective bargaining in this country, 1945-1946 was a dismal, even a frightening year. That was the year of the long, bitter strike at General Motors, the industry-wide strikes in steel and coal, and about 5,000 other strikes. Scanning the headlines, the average citizen could scarcely have been blamed for concluding that collective bargaining was on the way out. Far from fostering industrial peace, it seemed rather to have promoted strife and disorder.

Yet, relatively, the wave of strikes after World War II involved fewer workers than did the strike wave after World War I. So far as violence and disorder went, there was no comparison. In the 1919 steel strike, clashes between pickets and police were commonplace. In Gary, Ind., Federal troops had to be brought in to preserve order. The 1946 steel strike, by contrast, was so peaceful that everywhere the pickets and the police were bored. Furthermore, in the midst of the 5,000 strikes that year, nine out of ten labor-management contracts were peacefully renegotiated. But that story wasn't news. So the headline readers put down their papers muttering grimly that something had to be done.

Against that background, the trustees of the National Planning Association gathered in Washington

Fr. Masse, S.J., is AMERICA's industrial-relations editor.

We're trying to get away from this. We're trying to fill our news columns with stories of interest and benefit to all our readers, holding to a minimum those items that concern only a comparative few. We will not report past events where there was no newsworthy development. We will not announce meetings of groups that meet at the same time each week (or month) to do the same thing. We group parish festivals, weddings, engagements under standing headlines, giving only the essential details.

We'd like to go even further in this direction. And we probably will. But we have to feel our way cautiously, watching that we don't lose too many readers. Some have already been lost. (They tell us about it—in no uncertain terms.) But these must be in the minority, for our circulation continues to climb steadily, year by year.

So there must be some people who like the paper and read it. Who knows? Maybe some day someone will read something in it that will help him to get to heaven. And maybe it'll be a story I wrote!

shortly before Christmas, 1946 for their annual meeting. It was an unhappy gathering. The leaders of industry, labor, agriculture and the professions who served on the board were not sure where the country was going. As the proceedings dragged on, one of the trustees, Clinton Golden, then a vice president of the CIO Steelworkers and now executive director of Harvard University's Trade Union Program, decided to broach an idea which he had been nourishing for some time. He said:

Every seven or eight years since 1876 the Government of the United States, through Presidential appointed commissions, has been making inquiries into the causes of industrial conflict and strife. In my opinion, the time has come when, instead of looking into the causes of conflict that we know and hear so much about, we ought to try to discover how much peace there is and what makes peace.

Though the suggestion came from a labor leader, the industrialists present received it as enthusiastically as anyone else. Then and there the project was born. To see it through, the NPA set up a special Committee on the Causes of Industrial Peace, with Mr. Golden as chairman. What might have been an insuperable obstacle was quickly overcome when John Hay Whitney, president of the John Hay Whitney Foundation and himself a member of the NPA board of trustees, offered to finance the entire project. After that, it was only a question of selecting the companies to be studied and enlisting the cooperation of experts to do the work.

Now, seven years and thirty studies later, what has the committee accomplished? The answer is at hand in the form of a 128-page brochure, *Fundamentals of Labor Peace*, which (like all the studies in this series) sells for \$1.

According to Mr. Golden, the NPA group found

no magic formula for industrial peace. They did learn enough, however, to be optimistic about the present state of industrial relations and bullish on future possibilities. To quote Mr. Golden:

We have proved to our satisfaction that if they really try hard enough, management and unions—two historically hostile groups—can coexist on a basis of reasonable equality in an enterprise, with each retaining its institutional sovereignty and working together in reasonable harmony in a climate of mutual respect and confidence. We believe that a great many firms and unions in this country are achieving industrial peace in this sense. Furthermore, there is some evidence that we are moving in the direction of more democratic, enduring and harmonious relationships of a really creative nature.

That conclusion, heartening though it ought to be to the general public, is not the most notable fruit of the NPA study.

#### FORMULA FOR INDUSTRIAL PEACE?

Informed people have always been aware that, behind the sound and fury of strike headlines, collective bargaining works quietly and tolerably well. What they did not know was whether, as a result of experience and increasing maturity, labor and management had developed attitudes and techniques that could be recommended as a kind of formula for successful industrial relations. Though attempts had been made in the past to isolate the causes of industrial peace, they were too restricted in scope to serve as a basis for generalizations. The NPA study, embracing as it did a total of 168 firms enjoying good labor-management relations, 30 of which were studied intensively, escaped this limitation.

The all-important point is that the researchers did arrive at a formula of sorts for good industrial relations. In case after case they discovered among employers and unions a *great similarity in attitudes and techniques*. Long before the job was finished, it was obvious to them that certain "causes" of industrial peace were common to all the companies and could be clearly isolated and described. They were mainly these:

1. *Management fully accepted collective bargaining and the union as an institution.* This was not a negative attitude. Management let it be known that it considered the union an asset to the company. Though it did not always agree to a union shop, it invariably made the union feel secure. It scrupulously avoided any interference with the union's internal affairs.

2. *The union fully accepted private ownership of the business and the role of management in administering it.* In every case the union recognized that the welfare of its members was dependent on the efficient and profitable operation of the firm.

3. *The mutual relations of the union and the employer were characterized by trust and confidence.* There were no ideological differences between them. In their dealings with one another, they studiously

avoided a legalistic approach. There were no theoretical discussions about "rights"—either about the right of management to manage or the right of the union to job-control. Both parties were conscious of their rights but preferred to deal with specific problems in the concrete as they arose.

4. *Labor-management consultation and sharing of information were highly developed.* This went on both informally on a day-to-day basis and through formal means such as joint committees empowered to deal with a wide range of subjects. Management regularly conferred with the union before announcing changes, even though, under the contract, it had the right to make the changes unilaterally.

5. *Grievances were settled speedily on a flexible and informal basis.* The grievance machinery was used creatively, to ward off future gripes as well as to settle present ones. It became an informal vehicle for the friendly discussion of all sorts of questions.

6. *The union was strong, responsible and democratic.* It did not function either as a "protest" organization or as a "partner" of management. Rather it envisaged its role as one of "policing" the company in the interests of its members.

7. *Management recognized the difference between a trade union and a business organization.* It recognized, that is, the "political" character of the relationship between union leaders and the rank and file. This saved it from many disillusionments.

8. *Management placed great stress on personnel administration.* It rated the personnel department on the same level as production and finance. In its dealings with workers it showed a concern for their welfare and a recognition of their needs and aspirations.

The NPA people are convinced that if these rules of the road are widely observed, the cause of industrial peace will be notably advanced. Though the companies selected for study are outstanding examples of industrial peace, they are also, as H. Christian Sonne, chairman of the NPA board observed, "fairly typical of the great bulk of medium-sized companies throughout the country." No company was chosen that led a sheltered existence, protected from the harsh winds of competition.

#### FURTHER QUESTIONS

The committee concedes that certain questions need further investigation. What happens when the peaceful relationship continues for a long time? Does it stagnate, or even deteriorate? Or do the parties find new areas for joint activity and go on to a more creative relationship? Above all, what happens when favorable external circumstances change and the firm encounters heavy weather? In every case the NPA reported, workers and employers felt that they benefited from peaceful relations. Will workers still feel that way if wages have to be cut and men laid off?

Although the NPA study did not attack the problem of the "pace-setter"—firms like U. S. Steel and General Motors, whose decisions have repercussions through-

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out industry—it did discover a formula which very many companies can adopt with considerable assurance of success. Success may not always follow, but then that only goes to show that formulas are not enough. Good will is also needed, and plenty of intelligence, too. There is considerable agreement, after all, about the formula for a happy marriage, but a lamentably large proportion of marriages still go on the rocks.

## The Psalms: Christ's prayers and ours

Thomas J. M. Burke, S.J.

**HOW DID THE BOY JESUS PRAY?** He used the Psalms in the synagogue and temple. Mary taught them to Him at home. He recited the "Gradual Psalms" when going up to Jerusalem for special festivals. After the last supper He recited the *Hallel* (the Alleluia Psalms of praise). On the cross He spoke in the words of Psalm 21. His final words were from Psalm 30.

If we want to know Christ, St. Jerome and the Popes tell us, study the Scriptures. Undoubtedly the New Testament is the best way of learning. But the Old Testament also has much of value as it leads up to Christ's coming as the Saviour. And the Psalms have a peculiar value for all of us; for they, above all, link the two testaments. They are the words which Christ used in his early prayers. Catholic Bible Week, February 14-21, sponsored by the Confraternity of Christian Doctrine, offers a fitting time, then, for forming an acquaintance with them.

One thing which stands out in the Psalms, despite their diversity of composition, is God's magnificent love, which the ancient Hebrew people recognized.

In his last novel Graham Greene remarks that only when you love God do you begin to realize His love for you. Certainly the Psalms were born of love, for they show so clearly the power of God's love. An awe, born of the vision of the thundering love of an omnipotent God, saw storm and gentle rain and miraculous victory in battle as ornaments marking the design in time of a single purpose of love. The psalmist saw the world unified in the love of a divine Person molding the world to the desire of His heart.

Even the psalmist's view of nature manifests this. Ordinarily we do not think of nature in connection with the Psalms, for they do not show that dis-

interested delight in the leaf, the rose or the bird which the Incarnation made possible. But many references to natural phenomena appear in the Psalms to illustrate the action of God's love.

Admittedly there is very little of quiet delight in the gracious aspects of simple natural beauty, little recollection of delicate nuances of love manifested in natural reality. But it is to be remembered that the people of the Psalms were a primitive people. Natural phenomena played an important part in the very essentials of their life. Gross phenomena were bound to loom vividly.

Their view of God's love was not akin to that born of a successful marriage; it was much more akin to that derived from a stormy courtship. A simple gesture serves to recall the love of a peaceful marriage; but it is the big, the magnificent gesture, which serves best to recall the courtship of a powerful love.

Even a small review of the psalmists' writing on nature illustrates the love-centered view of reality which Jesus imbibed at Mary's knee.

In the Psalms the magnificence of nature belongs only to God. The skies proclaim His glory, "the firmament proclaims his handiwork" (Ps. 18). Glory and beauty are the clothing of God, He is "robed in light as with a cloak" (Ps. 103). The clouds are His chariot, on the wings of the wind He comes and goes.

The personification of nature shows how all is linked in God. The pagans with sound instinct personified nature, realizing that there must be a storyteller behind the world. But they had a separate person for the brook, the caressing breeze, the glowing fire. The psalmist finds God as the sole person behind all of nature. The voice of the Lord in its power and majesty thunders over the waters and over the land.

The voice of the Lord strikes fiery flames;  
the voice of the Lord shakes the desert,  
the Lord shakes the wilderness of Cades.  
The voice of the Lord twists the oaks and strips  
the forests,  
and in His temple all say, "Glory!" (Ps. 28).

The Psalm concludes with a confident statement that to His people the Lord will give strength and peace.

The great stretch of heaven, the steady thrust of the firm-shouldered hills, the unreach depths of the sea offer similes for the attributes of God. His kindness is high as heaven, His faithfulness "reaches to the clouds," the firmness of His judgments is compared to the mountains, the wisdom of His judgments to the mighty deep. "The children of men," trusting in the kindness of God, "take refuge in the shadow" of His wings (Ps. 35).

Their trust in God comes from a clear recognition that God reigns supreme over the most striking manifestations of nature. Psalm 92 is loud with recollection of the waters in flood, the rivers echoing and tumultuous, the majesty of the sea's rage, the roar of eddying water as it curls and falls back upon itself, but "more powerful than the roar of many waters, more

Fr. Burke, S.J., is religion editor of AMERICA. Biblical quotations in this article are from the Confraternity translation (Catholic Family Edition of Bible. New York: Crawley & Co., 1953. \$4.95).



powerful than the breakers of the sea—powerful on high is the Lord.”

The Lord is powerful, but benign, guiding nature for those whom He loves. He it is who banishes a drought, waters and enriches the land, moistens the furrows, loosens the clods, multiplies the grain. The harvest is His doing.

You have crowned the year with your bounty,  
and your paths overflow with a rich harvest;  
The untilled meadows overflow with it,  
and rejoicing clothes the hills.  
The fields are garmented with flocks  
and the valleys blanketed with grain.  
They shout and sing for joy (Ps. 64).

Natural happenings are not depicted as the result of impersonal laws, but as the actions of a personal God who walks through the land bringing plenty and joy. He commands the earth. In His providence He spreads snow “like wool” on the earth, strews frost, scatters hail “like crumbs,” binds the waters at the onset of His frost. Then “He sends His word and melts them; He lets His breeze blow and the waters run” (Ps. 147).

The earth leaps at the presence of God, the startled mountains leap like rams, the hills like yearling sheep. Earth thrills at its master’s presence. It trembles “before the face of the God of Jacob, who turned the rock into pools of water, the flint into flowing springs” (Ps. 113). He controls the heavens and the earth. He summons clouds from the ends of the earth, weds rainstorm to lightning-flash, brings winds out of His storehouse. To a primitive people, especially, such control is dramatic proof of power. “I know that the Lord is great, our Lord is greater than all gods. All that the Lord wills He does in heaven and on earth” (Ps. 134).

The enemies of the psalmist are compared to bees who swarm angrily about God’s people. Their fury blazes up “like fire among thorns” (Ps. 117). The psalmist asks God to make His enemies like leaves in a whirlwind, like chaff before the wind; “rout them with your storm” (Ps. 82). To express relief at rescue from enemies, the writer uses the appealing image of a bird saved from a trap. “Blessed be the Lord, who did not leave us a prey to their teeth. We were rescued like a bird from the fowlers’ snare” (Ps. 123).

Aware of God’s powerful courtship they ask Him for help to escape their enemies:

Incline your heavens, O Lord, and come down;  
touch the mountains, and they shall smoke;  
Flash forth lightning, and put them to flight,  
shoot your arrows, and rout them.

If God does this for them, they will make a new song of thanksgiving in His honor. “O God, I will sing a new song to you; with a ten-stringed lyre I will chant your praise” (Ps. 143).

If that new song was a worthy one, it had the spirit of Psalm 97, which calls for a song of wonder at the deeds of God. All nature joins in the holiday, in the mirth and rejoicing and festal melody in honor of Him. “Let the sea and what fills it resound, the world

and those who dwell in it; let the rivers clap their hands, the mountains shout with them for joy before the Lord” (Ps. 97).

Though this people could cajole and wheedle with the powerful God who kept showing His love for them, they had the honesty, frequently, to admit their own insignificance. In their humility they compared themselves to the most trifling and transitory things they knew, the grass which fades so quickly without water, the grass which is brushed away by even a small fire, the thin blue smoke which vanishes in the air. Man is even lighter “than a breath” (Ps. 61). Swiftly does God take their lives away, for they are like the “changing grass which at dawn springs up anew, but by evening wilts and fades” (Ps. 89).

In grief and abandon they use images which emphasize loneliness and pathos:

I am like a desert owl;  
I have become like an owl among the ruins.  
I am sleepless, and I moan;  
I am like a sparrow alone on the housetop . . .  
My days are like a lengthening shadow,  
and I wither like grass (Ps. 101).

They realize that God loves them and has real pity for them, because they realize how weak and trivial they are. “Like a flower of the field,” man blooms: “the wind sweeps over him and he is gone, and his place knows him no more” (Ps. 102). Again, in Psalm 108, the author likens himself in his loneliness and weakness to a slim semblance of reality: “Like a lengthening shadow I pass away; I am swept away like the locust.”

This brief sketch of nature in the Psalms does no more than indicate in a small way the rich view of God’s love for man which is caught in these songs of prayer.

The Psalms offer much more of value for anyone who will read and pray them. Many of the Psalms offer a poetic commentary on the history of the Old Testament from creation to the Babylonian exile. For example, Psalm 77 makes rather lengthy comment on the period from the patriarchs to David; Psalm 71 treats of Solomon.

They reveal the phrases of prayer which were taught to Jesus as a child. Some of these same prayers are still used in the Mass. The priest prays Psalm 42 at the foot of the altar each day, Psalm 25 while he washes his hands at the Offertory, part of Psalm 140 when he incenses the altar. The Lenten Masses contain much more of the Psalms.

St. Paul and St. James urged the faithful to use the Psalms when they came together for worship. The Church has followed this advice. At Rome, after the persecutions ended, public recitation of the Psalms at the canonical hours was instituted. The monastic prayer which St. Benedict outlined for his followers was based on the Roman practice. From these two sources comes the breviary which the priest reads every day. Each week the priest reads through the Psalms. That one reading his black book at the bus-

stop is probably reciting a song of thanksgiving which David sang to God after a victory, and which Christ uttered to His Father at the beginning of a lovely day.

The laity should know and join in the prayers of Christ and His Church. In the early days the laity used to sing them in the fields. St. Jerome records in one of his letters that "the toiling reaper sings psalms as he works, and the vine-dresser, as he prunes his vines, sings one of David's songs."

Each Catholic should know and use this prayer book of Christ and His Church. A knowledge of the Psalms will also provide a conversational gambit with the priest on the train.

## FEATURE "X"



*Over a hundred students at Duquesne University wrote to AMERICA at the same time last month. We offer here a cross section of their reactions to our articles and editorial opinions.*

THE EDITOR-IN-CHIEF walked into the Managing Editor's office and laid a large pile of letters on the desk. cursory examination revealed that there were 102 letters in the pile, that they were all addressed to the Editor, that the writers were all students at Duquesne University, Pittsburgh, and that their minds were running strongly upon economics. Elementary, Watson. AMERICA's good friend Dr. Bruno J. Hartung had been at work.

Dr. Hartung is an associate professor of economics at Duquesne. He uses AMERICA freely in his lectures, "to sort of bridge the gap between the textbook theories and current economic practices," as one of the writers put it. He urged his students to subscribe, which, as the letters show, practically all of them seem to have done. Toward the end of the first semester he asked his students to embody their impressions and reactions in letters to the Editor. Hence the pile on the Managing Editor's desk.

Dr. Hartung himself wrote to us: "I think they [the letters] are very honest expressions, and at the same time very flattering to you and the members of the staff . . ." Certainly, while the writers did not hesitate to criticize various positions taken by AMERICA, the editors were flattered by the virtual unanimity with which these Duquesne students agreed that our Review is a worth-while magazine. We pause for a grateful collective bow by the AMERICA Staff in the direction of Pittsburgh.

While our correspondents naturally showed a preponderant interest in economics, their comments ac-

tually included almost the whole range of AMERICA's coverage. Mentioned or commented on were articles and editorial comment dealing with racial segregation, the Bricker Amendment, Senator McCarthy, religion, television, social justice, etc. The Managing Editor noted with a certain chagrin that nobody mentioned "Underscorings."

A number of students said that they began to take AMERICA, without much enthusiasm, only because Dr. Hartung urged it on them. After getting the feel of the magazine, they began really to like it. One non-Catholic student wrote:

The reason for my rather skeptical attitude toward your magazine was that it appeared to me to be a religiously biased Review. However, as the weeks passed, I became more and more interested in the very fine outlooks that your magazine has on the current economic situations. I fully realized the great value your magazine has for me, a student in economics.

Said another:

I must confess that I felt the assignment to read AMERICA would be rather boring. But after the first few copies arrived at home, not only myself, but most of the members of my family became fans of yours.

The Duquesne students were generous in their praise of our Review. "Indispensable," said one, "for it is a concise, factual follow-up to my course of study." "In matters of current events it cannot be replaced," said another. "Writes a third: 'Your articles are concise, and the magazine is not cluttered up with advertisements.'" (Our Business Manager, trying to make ends meet, feels that the magazine could stand a little more of that kind of cluttering-up.) One enthusiastic student stopped us cold in our tracks by assuring us that our Review is "clairvoyant and sententious."

A very wholesome climate of social thought seems to exist at Duquesne. A number spoke approvingly of the article "Teaching the social encyclicals," by Dr. Francis Joseph Brown, in our issue of December 5, 1953. Others spoke of our mounting food surpluses and the problem they pose in Christian charity. In another's opinion,

Charity should begin at home. Here in this country are many whose standard of living is very low . . . Discrimination on the part of many people has prevented certain races, colors and creeds from getting their just share of the nation's wealth.

Noting the instability of some foreign governments, one writer said: "I hope and pray that foreign leadership may be developed, so that the United States may help them for the benefit of all countries, and not merely because of the threat of their joining the Communist ranks."

A great many—almost one-fourth—discussed Fr. Philip S. Land's January 9 article, "1954: recession, not depression." As an economic article published just a few days before Dr. Hartung asked his students to write to the Editor, it had the inside track. Some of

the letters gave the reader, to use Father Land's phrase, the "feel" of the economy. For instance:

Since I live in a "steel" town and many of my neighbors, as well as my family, are interested in what the economists have to predict for 1954, I thoroughly read your article . . . I only hope that the predictions of the U. S. economists come true, and that 1954 will see a recession, not a depression.

Another, noting that the article had given him "a brighter outlook for the coming year," said:

In recent months, the labor picture in our industrial Pittsburgh has not been too comfortable. . . . The local economists predict the number of unemployed will rise to 300,000 by the end of January. Naturally, when a subscriber reads your article, he applies it to the general situation in his own backyard.

One of Dr. Hartung's colleagues in the Economics

Department, Dr. Geza B. Grosschmid, had written an article in our December 12, issue, "The Church behind the Iron Curtain." This drew favorable comment. Said one student:

One does not realize the blessings and opportunities of practising our faith that we possess until he reads such an article. Certainly each one of us should thank God for our good fortune and pray for those behind the Iron Curtain in frequent visits to the Tabernacle.

AMERICA extends its hearty thanks to Dr. Hartung for his apostolic promotion of our efforts to popularize a Catholic viewpoint on the problems of the day. We feel that the interest and enthusiasm of his students reflect the interest and enthusiasm of their teacher. We are especially grateful for Dr. Hartung's assurance that he is trying to spread "AMERICA-consciousness" to other classes besides his own. Duquesne is fortunate in having such teachers and such students. C. K.

## Booth Tarkington: time for revival

Richard Crowley

It is always reassuring to remember that no matter how dead a particular author's work may be, it can always be revived. Literary creations are, in that sense, one form of life that defies nature. They need never die—provided, of course, they are of value and of interest to enough people. Of Booth Tarkington, whose books have been dustily entombed for quite a while now, the question may be asked whether or not there is enough genuine merit lying around in his forty-five-odd volumes to justify the trouble of digging in and resurrecting them.

The answer to this question is, I think, yes, but I am aware of the fact, I should say at once, that this opinion would not be shared by some of our most distinguished critics. Thus, Carl and Mark Van Doren, in their *American and British Literature since 1890*, have this to say of Tarkington:

His ideas . . . are the ideas of the majority. He neither challenges nor disturbs complacent readers. If one of his heroes for a time, during an inexperienced youth, shows signs of wanting to be a hero or a poet or a saint, he is sure in the end to settle down and to be at most points like anybody else . . . He accepts the world on something like its own terms . . . honesty and prudence and decency and temperance are likely to lead to prosperity and happiness. It is better to aim low and not be disappointed.

And James Branch Cabell, in his *Beyond Life*, professes his admiration for Tarkington's technique, but concludes:

## LITERATURE AND ARTS

For the rest, his plots are the sort of thing that make criticism seem cruel . . . The world to us is not very strikingly suggestive of a cosmic gumdrop variegated by oceans of molasses: we dispute if Omnipotence was ever, at any time, a confectioner's apprentice; and to us, whatever workmen may have been employed in laying out "that noble and joyous city" appear undoubtedly to have gone on strike.

This is the sort of comment which pretty well typifies the attitude of a great many serious critics toward Tarkington, and I think one has to agree, up to a point, with these appraisals. There are times when Tarkington becomes too saccharine for the most sweet-toothed reader (one thinks, for example, of the heroine of *The Fighting Littles*, whose first name is Goody). His plots, as Robert Cortes Holliday has observed, are frequently "childlike in invention."

None the less, Tarkington cannot be dismissed as a mere writer of popular entertainments; his range was too wide, and the quality of his work was too uneven to admit such a generalization. He was a good deal like the girl with the curl: when he was good, he was very, very good, and when he was bad he was horrid. And I think it can be said of Tarkington that, at times, he was very good indeed.

Mr. Crowley, a graduate of Catholic University, reviews for *The Sign and Books on Trial*.



A close look at this author's work shows that there was a strong streak of both the romanticist and the realist in his make-up, and that his writings can be pretty accurately divided into these two categories. Thus, his second novel, *Monsieur Beaucaire* (1900), is a pure romance in the tradition of *The Master of Ballantrae*, complete with hero-prince masquerading as a peasant and large amounts of dashing sword play. In this same group belong the affairs of Penrod and William Sylvanus Baxter and Little Orvie, all of whom enjoy highly idealized youths, touching seldom, if ever, on the grimmer aspects of adolescence.

Critics in the past have refused to take these works seriously, considering them "superficial," and accusing Tarkington of deliberately avoiding the "real" problems of the teen-ager, such as growing sex awareness. This attitude seems to me to be simply critical snobbishness. Penrod and Willie Baxter are no more superficial than Tom Sawyer or Huck Finn or, for that matter, David Copperfield.

There is as much sunshine as gloom in the adolescent life, and there is no reason why a writer should have to examine this age group with the depressing clinical detachment of an Albert Moravia in order to have his work taken seriously. The problems that beset Tarkington's youths are the same problems that harass normal young men everywhere. Their romantic escapades should continue to be read with a kindred understanding and sympathy as long as there are normal young men to read about them.

But Tarkington's view of life was not all romance; at the same time he was reading Stevenson he was also reading Howells and James. His first and third novels, *The Gentleman from Indiana* (1899) and *Cherry* (1903), reveal the influence of these two stylists, in their carefully shaded, slightly belletristic prose. A sample line or two of dialog from *The Gentleman from Indiana* reminds one of James, in its half-finished, rather coy tone:

"Ah," she cried out sharply, "I had forgotten that! You don't think they—you don't think he—" "I know what I think . . ."

We know that Tarkington spent a long apprenticeship studying and attempting to imitate the prose masters; this "playing the sedulous ape" is a sure sign of the writer who takes his craft seriously. Gradually, as his popularity increased, he began to reveal a deeper scope in his work. *The Flirt* (1913) contains Tarkington's sharpest characterization up to that time in the person of the narcissistic Cora Madison. One critic at least, Grant Overton, has stated that "*The Flirt* is a novel for which a place must be reserved in any list of twenty distinguished American novels." *The Turmoil* (1915) represents another step forward, depicting the American success story in reverse. Tarkington shows the effect of sudden industrial wealth on a Midwestern family, an effect which is, in almost every instance, adverse. And then, in 1918, came *The Magnificent Ambersons*.

This novel, which won the Pulitzer Prize in that

year, might have been Tarkington's best book, were it not for a heavily contrived ending. As it stands, it is a good illustration of the way in which Tarkington's two chief literary traits—his romanticism and his realism—could, if not kept distinct, work against each other. Thus, most of *The Magnificent Ambersons* is an honest, biting study of a pampered young man, George Amberson, scion of a wealthy Midwestern family who, through his snobbishness, prevents his widowed mother from marrying the man she loves. In the son's estimation, his proposed stepfather is beneath the Amberson social level. After the mother's death, the Amberson family loses its fortune in the depression, and George, the spoiled young man, receives his come-uppance and is forced to go out and get a job. Here the novel might have ended.

But at this point Tarkington the conjuror, the author of *Monsieur Beaucaire*, steps in, and if he does not actually destroy, badly strains the illusion of reality. Amberson, in melodramatic dejection, is made to take a job in which he sits on top of a nitroglycerin truck and rides around town risking his life with every bump in the road. Then, in a series of incredible events, Amberson's bitter enemy, Eugene Morgan, the man who loved George's mother and who lost her because of George's interference, becomes reconciled to the young hero. This reunion comes about by means of a fortune-teller who, at a séance, leads Morgan to believe that Mrs. Amberson is looking down from heaven, beseeching him to take care of her son. Morgan then dashes to the hospital (Amberson has meanwhile been run over by a car) and offers the young man his hand, along with a job in his thriving automobile factory. For good measure, Morgan's daughter, who has loved Amberson all along, is also at his bedside, and will be his, presumably, for life.

Thus, an essentially fine novel was marred by an unbelievable ending. This tendency—perhaps Tarkington's greatest weakness—to resolve his stories in terms of plot rather than character dogged him persistently throughout his career. As late as 1941 we find a similar situation in *The Heritage of Hatcher Ide*. A serious novel, it avoids a family scandal when, at the last minute, a supposedly impoverished uncle appears on the scene with the badly needed fourteen thousand dollars.

But there were instances when Tarkington managed to see his story through without any such blemishes of artificiality. The outstanding example of this is *Alice Adams* (1921). Another Pulitzer Prize winner, it is Tarkington's best novel, and indeed one might almost say of it what Maugham said of Melville's *Moby Dick*—it is enough for any one author's reputation. As the story of a young girl who pretends to her lover to have a great deal more money than she actually does, and who eventually loses the young man because of her deceits, the novel is a solid, wholly believable work, and represents arrival at a maturity of purpose and effect that was worthy of the author's considerable talent.

The climactic scene, in which Alice and her suitor meet for the last time, gives us a sample of Tarkington's prose—he was a very graceful stylist—at its best. The scene occurs in the Adams home. The young man, who is extremely well-to-do, has just dined for the first time with Alice's parents, and the shabbiness of their background is painfully obvious. It is also obvious to Alice, as she sees her fiancé to the door, that she is seeing him for the last time. She says:

"I wonder if I have driven you away?"

"You've done nothing—nothing at all," he said.

"I wonder—" she said once more, but she stopped. In her mind she was going back over their time together since the first meeting—fragments of talk, moments of silence, little things of no importance, little things that might be important; moonshine, sunshine, starlight; and her thoughts zigzagged among the jumbling memories; but, as if she made for herself a picture of all these fragments, throwing them on the canvas haphazard, she saw them all just touched with the one tainting quality that gave them coherence, the faint, false haze she had put over this friendship by her own pretendings. And, if this terrible dinner or anything, or everything, had shown that saffron tint in its true color to the man at her side, last night almost a lover, then she had indeed of herself driven him away, and might well feel that she was lost.

## Two who were Presidents

### WOODROW WILSON AND THE PROGRESSIVE ERA—1910-1917

By Arthur S. Link. Harper. 331p. \$5

It has been a commonplace reflection that no generation is able to write its own history. We are supposed to be too near our own times to perceive the contours, to comprehend the settings, or to appraise the perspective of events.

But like so many other commonplace reflections, this one invites reconsideration. Who can possibly know more than we do about what goes on around us? It is quite possible that some things may be hidden from us which may later be proclaimed as obvious. Diplomats and politicians have long been accustomed to sealing up their secret documents and questionable "arrangements," so that they themselves would be dead and gone before people learned about certain of their activities. Then private correspondence and records of "deals" too hazardous to be released in one's own lifetime may emerge. Such posthumous revelations may clarify, but usually they only slightly modify the history.

Adults of this present day have gone through many political and sociological moods. In one period we saw the gradual, but robust and ar-

ticulate growth of political "progressivism." In another, we lived through World War I and its aftermath. In yet another, we experienced a second world war, and shudder at even the memory of the new and horrific engines of destruction unleashed by it. We are now in a period of terror at the very thought of a third global war. In which of these periods were our impressions and moods at their best and most true? The responsibility of appraisal is with the writer of our history.

Prof. Link's book is admittedly a synthesis of the prodigious events of only one of those periods. It is, in effect, an outline of his larger and more ambitious project of a complete biography of Wilson and his times. It is the result of five years of studious research, abundantly documented, and it recites the history of the period with tingling excitement.

The author has not escaped the fascination of occasional speculation in history, such as: "If [Theodore] Roosevelt had selected Charles Evans Hughes [instead of Taft for President], the future history of the United States might have been considerably different." Many will not agree with Prof. Link in some of his conclusions, e.g., this statement, in connection with the Mexican affair: "Learned specialists in the State Department argued correctly, that Huerta had observed constitutional requirements in assum-

This is then, a love story, a story of one girl's arrival at maturity through a painfully unhappy romance. But it is more than that. For in order to bring the story of this one girl into focus, Tarkington brings to life a whole society, a whole mode of living—that of a typical Midwestern town in the 'twenties. Like Marquand in New England, he explores the stringent caste system of that era and its effect upon his characters.

This is, to be sure, the kind of achievement which promises permanent distinction for the author. In the hands of Tarkington, whose gifts, while not always happily employed were none the less considerable, the result is a work which should eventually rank among the outstanding novels of the early twentieth century in America.

All in all, there certainly seems to be justification for the belief that Tarkington is at the moment undergoing a rather prolonged period of neglect. It is to be hoped that before too much longer his works will be dusted off, his pages opened and something in the nature of a revival begun. For if this author does not reach the occasional heights of a Melville or a James, he does have his place in American letters. It is time some sort of serious attempt were made to evaluate that position.

## BOOKS

ing power. . . ." On the preceding page, he had written: ". . . and in the end, Madero was betrayed, deposed and murdered by his chief general, Victoriano Huerta."

There will be marked differences of opinion as to the Mexican affair being "the most tragic chapter in twentieth-century American history. . . ." Then too, there may be dissatisfaction with the author's contradictory appraisals of the motivations and effects of what he calls Wilson's "Missionary Diplomacy." But such deviations from exclusively factual recording add zest and spirit to the book. The thirty-page chapter "Essay on Sources," captioned by topics, is a novel but most informative adjunct, and should prove of immense value to students and scholars.

Altogether, Prof. Link has performed a masterly job, and has enabled the reader to understand more fully that the present in which we are living is the outcome of the past, and the portal of an unpredictable but inevitable future. He has also shown that we may be able to write our own history as well as, if not better than, later historians. **GREY LESLIE**

## FRANKLIN D. ROOSEVELT: THE ORDEAL

By Frank Freidel. Little, Brown. 320p.  
\$6

"Why not look at the cheerful side of all kinds of luck, good or bad? The older I grow the more I realize that we cannot tell at the time which is the good and which is the bad luck."

Roosevelt made this optimistic observation three years after he had been stricken with infantile paralysis. For the first few days after its onset he was in utter despair. Then his natural buoyancy and strong religious faith reasserted themselves. He felt that he must have been shattered—and spared—for a purpose beyond his knowledge.

At a time when he was lying in bed and working for hours to wiggle a big toe, he accepted membership on the executive committee of the Democratic party in New York State. As Dr. Freidel points out, there was literally no period when Roosevelt was out of public life.

The present volume, the second in a series of six, deals largely with the polio crisis. Prior to that catastrophe—or good fortune—Roosevelt was engaged in winding up World War I Navy affairs in Europe. As disillusion kept pace with demobilization, he publicized his belief that more efficient government at home and more vigorous participation in affairs abroad would assure prosperity and peace.

The young Assistant Secretary of the Navy seemed above politics, which was excellent politics indeed. His progressivism and potent name had much to do with his nomination as Vice President on the Democratic ticket in 1920. During the hopeless campaign he emerged as a national figure. Defeated, he triumphed; he had made his "first presidential campaign" and impressed a lot of useful people.

Many progressives floundered as the center of gravity of the nation shifted from Washington to Wall Street, but not Roosevelt. He tacked sharply and entered Wall Street under full canvas. Less than a year later, after a swim in the frigid waters of the Bay of Fundy, he "ached all over."

Roosevelt's comeback lasted six years. He worked out a broad strategy to advance the fortunes of the Democratic party—and Franklin D. Roosevelt. He helped to achieve Al Smith's victory in the Democratic convention of 1928 and was persuaded to run for Governor of New York. He was elected by a paper-thin margin of 25,000 votes.

The volume is about as accurate and dispassionate a chronicle of

Roosevelt's career from 1919 to 1928 as we are ever likely to get. Dr. Freidel has not only mastered a large quantity of manuscript and other material. He has succeeded very well in re-creating the indomitable Roosevelt spirit, the ambition that triumphed over pain, the self-sacrifice that nearly always embodied self-seeking, the defeats that were victories, and the victories that became incentives for new drives for seemingly greater goals.

JOHN J. O'CONNOR

## Two who were pioneers

ROGER WILLIAMS

By Perry Miller. Bobbs-Merrill. 274p.  
\$5

Being a Rhode Islander who has long dwelt in Maryland, I have often speculated on the anomaly that two persons as contrasting as the first Lord Baltimore and Roger Williams should have reached similar conclusions from quite opposing approaches. George Calvert was a high-minded Catholic gentleman, tolerant by nature, by conviction and for highly practical reasons. Williams was a contentious, cantankerous sectarian who was persuaded that the "first and present great design of the Lord Jesus is to destroy the Papacy."

Calvert meticulously planned harmonious relations of Church and State in his proprietary colony; Williams saw no salvation save in a Protestant ecclesiastical theocracy. Yet Williams nobly uttered in words of uncommon imagination and power those ideals of toleration and respect for conscience which the Baltimores, father and son, were content to express by making sure that they were actually lived, not merely professed, in the Colony.

Brilliantly sifting and editing key passages from Williams' mass of writing, Prof. Miller aims to explain the anomaly in this dissident prophet's belief and character. He shows that Williams' professions of tolerance derive, not from any liberal, humanitarian disposition, but from his disgust with the peculiar form of biblical typology taught and practised to the point of violent persecution by the Puritan divines of the New England colony. He was utterly unable to accept their notion that the prophets and rulers of the Old Testament were to be taken literally as types of pious conduct for modern sovereigns:

Instead of seeing clearly what was to be seen by the most recent arrival in America: that this state was a covenanted people and therefore a reproduction in the wilderness of sanctified Israel, Williams alone among the settlers persisted in saying that such a

## What happened to the Liberals?

A century ago, liberals championing struggling middle and lower classes, denounced as "meddlesome influences" with individual rights social legislation that would be described "humanitarian" today. By 1914, they had abandoned their laissez-faire attitude, adopting a welfare state philosophy. Why?

For the answer, read . . .

## THE RISE AND DECLINE OF LIBERALISM

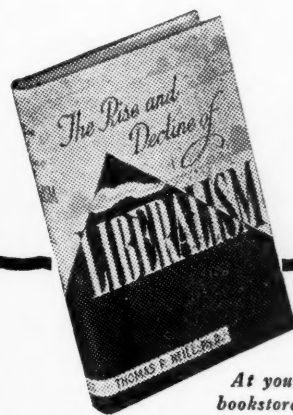
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Essays, the first on the relation between poetry and mysticism, the rest on individuals. One is Shakespeare, who he thinks an unpleasant man, another Oliver Cromwell's chaplain, a rabid puritan, who nevertheless wrote the first book on devotion to the Sacred Heart—this is by no means the only surprise in the book. \$5.00

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patriotism was based on a misreading of the Bible.

Until the glorious new dispensation should be realized, mere governments had better allow as much freedom as possible. God had not given to the civil authority the power to coerce consciences. In England's history, as Williams liked to repeat, Anglicans and Papists alike had committed the same error by trying to make people virtuous by force.

So Williams fled southward to Providence Plantations and Aquidneck (alias Rhode Island) and secured Rhode Island's Charter in 1644. He hobnobbed affectionately with the Narragansett Indians and contrasted the "courteous pagan" with the "uncourteous Englishmen." He compiled a surprisingly practical little dictionary of their language while Rev. Andrew White, S.J., was doing the same with the Piscataways in Maryland. He wrangled hatefully for days on end with the Quakers; scribbled reams of turgid, misspelled prose and doggerel verse; and pleaded passionately with John Cotton, Governor Winthrop and Governor Endecott in Boston. "Sir," he wrote to Endecott,

I must be bold to say that 'tis impossible for any man or men to maintain their Christ by their sword and to worship a true Christ, to fight against all consciences opposite to theirs, and not to fight against God in some of them and to hunt after the precious life of the true Lord Jesus Christ.

Prof. Miller feels that Williams, drawn first to express his sentiments as a partisan protest in a Puritan theological squabble on the nature of typology, became impressed with the innate beauty of the ideas which he had embraced, and so was "thinking on a deeper plane" than he had at first intended.

Despite his hatred of Rome and Catholics and the "French and Romish Jesuits, firebrands of the world," his theory led him to pay tribute to the heroism of English martyrs, such as William Hartley. (Dr. Miller, in a footnote, says that "there is no record, outside of Williams' passage, of the execution of Hartley." But this, I presume, was William Hartley, seminary priest, who was committed to the Marshalsea in December, 1582, indicted for treason and banished to Normandy in 1585, and martyred with many companions on October 15, 1588. See Foley, *Records of the English Province, S.J.*) Remarkably like the language of the *Imitation* is Williams' proposal for good Christians of the "four blessed characters of the Lord Jesus Christ."

Dr. Miller has made a valuable con-

tribution to the series on the Makers of the American Tradition. He has also made a most interesting and suggestive contribution to the study of Church-and-State problems in the New World.

JOHN LAFARGE

## THE HEAD AND HEART OF THOMAS JEFFERSON

By John Dos Passos. Doubleday. 422p. \$6.50

This book reads like a novel which one hates to lay aside even for a moment. With each turn of the page another facet both of Mr. Dos Passos and Thomas Jefferson comes into view. The author has not written a biography but has adroitly selected cameos from Jefferson's life, and through these pictures has minutely and lovingly portrayed the life of his new hero.

The reader walks or rides with Jefferson at Shadwell and Monticello. He sees the fauna, the bend in the stream, and hears the birds which catch the eye and mind of the young Jefferson. He struggles and worries with the tall Virginian during the hectic days of the Revolution and sorrows in sympathy with Jefferson when Patty dies.

Mr. Dos Passos' brilliant pen-pictures open the doors of history. In a few choice lines one is given an understanding of the reactions of Jefferson when he is snubbed by King George III, or when he becomes infatuated with Maria Cosway, the pretty but shrewd wife of Richard, a well-known painter in England. Days in France heightened by political conversations with many leaders of the French Revolution and discussions with Lafayette thrill with the atmosphere of the cloak-and-dagger episodes.

However, despite Dos Passos' literary genius and his dexterity at storytelling, one cannot fail to perceive the deep contradictions in Jefferson's character. A political scientist will always be at a loss to reconcile Jefferson's supposedly deep study of Coke, Bracton and the common law with his acceptance of the principles of the French Revolution. To Jefferson, Paine's "rights of man," the "Liberté" of the French Revolution and the "inalienable rights" of the Declaration of Independence, were one and the same. No one will deny that Jefferson wrote the Declaration, yet in view of his political philosophy, it is no easy task to prove that he understood what he wrote.

Speaking of the horrors of the French Revolution, Jefferson wrote:

My own affections have been deeply wounded by some of the martyrs to the cause, but rather than it should have failed, I would have seen half the earth

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desolated, were there an Adam and Eve left in every country and left free (p. 409).

In many instances Jefferson's idea of freedom seems to have been clearly that of the Republicans at their worst.

For light reading with an historical background which takes you from Virginia to many of the famous places in Europe and England, *The Head and Heart of Thomas Jefferson* is highly recommended.

ARTHUR A. NORTH

### The human equation

#### THE SECOND TREE FROM THE CORNER

By E. B. White. Harper. 253p. \$3

#### SAYONARA

By James A. Michener. Random House. 243p. \$3.50

"I would as lief simonize my grandmother as personalize my writing," declares E. B. White in a section that pokes delicious fun at (and takes well-founded exception to) a recent book devoted to the starry-eyed task of telling people "how to write readable English." That sentence offers my excuse for reviewing these two books together.

For the truth of the matter is that Mr. White has one of the most distinctive ("personalized," Mr. White, just this once?) styles discernible on the American literary scene, whereas Mr. Michener, who has done better in his other books, comes a cropper here mainly because his style is wooden, sententious and dull. Both books actually address themselves to social problems and are therefore serious. But Mr. Michener is so desperately serious that his book becomes funny, while Mr. White is so smilingly serious that only some afterthought will reveal to the reader how downright serious he is.

The fundamental reason for this difference, I believe, is that Mr. White approaches the problems he wants to discuss through the human element that is affected. He doesn't say this, of course, and in many of his short observations of the current scene people do not figure at all, but there is always the sense that his pages are alive with human beings, with all their fears and foibles, their dreams and hopes. Mr. Michener purports to address himself to the human element, but seems more interested in the "situation" than in the people involved in it.

What is Mr. White's book? It is a

collection of his pieces that have appeared mainly in the *New Yorker*. Some are brief comments on such topics as "The Future of Reading," "Spring in the City," and so on. Others are longer parables, sketches, parodies, profiles, such as the piece that gives the book its title. This is a really poignant little tale of a man's visit to his psychiatrist and his suddenly glorious realization that "what he wants" is the wonderful reality of life that shines out from the leaves and branches of "the second tree from the corner."

Mr. White will be dubbed a "humorist" by the reader who runs, but he is much more than that. As he says:

"Humor plays close to the big, hot fire, which is truth and the reader often feels the heat." Read, for example, his wacky but chilling account of the day the world blew up, or his dreamlike vision of New York as seen by one returning to the scenes of his younger days, and you will catch the pathos and the wit and, above all, the strong and sane and utterly unsentimental love of people that runs through his apparently casual meditations.

Mr. Michener wants to tell how silly and tragic race discrimination can be. So he has two U. S. soldiers stationed in Japan fall in love with Japanese girls. One of the men marries,

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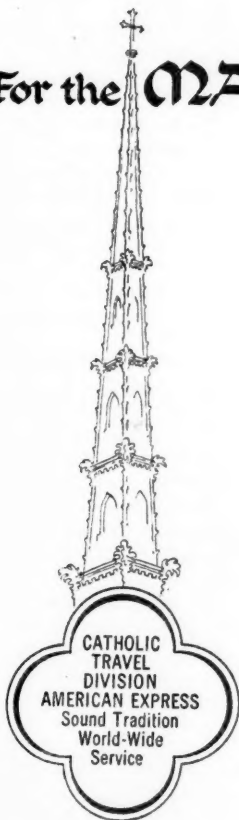
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only to kill his wife and commit suicide when Army orders decree that U. S. soldiers may not take their Oriental brides home. The other soldier lives with his sweetheart (very amorally) and finally leaves her to return home to marry a girl who promises to be a bossy Army wife.

This is all told in superlatives that laud the true wifely qualities of Japanese women and make the American wives look very grasping and dictatorial. The theme is important; the treatment is slick and unconvincing.

HAROLD C. GARDINER

### THE LITTLE ARK

By Jan de Hartog. Harper. 213p. \$2.75

Twenty-five years ago the English novelist Richard Hughes wrote a hugely comic novel about children and pirates, *High Wind in Jamaica*, which, if last year's tragic flood had not occurred in Holland, might be pointed out as the literary forefather of Jan de Hartog's latest novel. But experience of those disastrous events gives this odyssey of two young children in a small houseboat during the flood a depth, a dimensional clarity and reality that only fact personally known can lend to a novel.

There are two simple, easily definable levels of meaning to the story. There is first the symbolic resemblance of the children, their pet animals and their houseboat to the biblical story of the Ark. And there is the actual narrative, the surface tale of children and adults caught together in a catastrophe that shakes their world and their traditional relationships.

These children represent, in many ways, all children. They are rude, distrustful and yet full of faith, without a highly developed moral sense, yet full of humor and admiration for bravery and the truth.

Their innocence results in monstrous behavior at times; at others, they seem callous or abnormally sensitive. They act as the author's helpless witnesses to adult cruelty and adult kindness, to senseless violence (an heroic old priest is murdered by a maddened farmer).

But the experience for them is not an unhappy one: a totally disrupted routine is always a delight to a child. For the little time of crisis two troublesome aspects of child life are most happily suspended: they are cut free from an adult supervision, and they are overwhelmed by an uncommon amount of kindness from grown-ups.

I think it would be hard to be disinterested in this story. As an adventure story it has the additional force of recent history, and as a tale of

morality its lessons are simple and direct. The writing itself is flat and colorless, perhaps in a conscious effort to point up the violent color of the story. But in this case the story's the thing, the story is good.

DORIS GRUMBACH

### RAINBOW ON THE ROAD

By Esther Forbes. Houghton Mifflin. 343p. \$3.75

This is an historical novel, not of a person but of an age. Before the iron strand of the railroad had welded the scattered towns of New England into a tight network, the colorful figure of the roving peddler was a common sight on the country roads. Jude Rebough, an itinerant painter, joined their caravan every summer. The story of his journeying is alive with the sharp colors of a Vermont autumn and shot through with its freshness.

During the winter months Jude painted portraits, complete except for the faces. As soon as the roads had hardened after the spring thaw, he threaded the roads of the neighboring States seeking clients with "three-dollar faces." A rocky road became rockier when he discovers that his own face bears a striking resemblance to the reward descriptions posted for Ruby Lambkin, the picaresque Robin Hood of New England.

New England, however, and not Jude Rebough, is the theme of this novel. With painstaking historical accuracy Esther Forbes has again, as in *The Running of the Tide*, breathed life into the dust of the past. Traveling in the company of Jude, we catch at first-hand the jaunty spirit of the Yankee individualism which was tempering the thunder in the Puritan pulpits, and we flavor the raciness, salty tones and sincere humanity of a people close to the earth.

JOHN M. CULKIN

GREY LESLIE, who has reviewed political biographies for us before, has had wide experience in business and government.

JOHN J. O'CONNOR is professor of history at Georgetown University.

REV. JOHN LAFARGE, S.J., an associate editor of *AMERICA*, is the author of the recently published *The Manner is Ordinary*.

REV. ARTHUR A. NORTH, S.J., is chairman of the Department of Political Philosophy at Fordham University.

DORIS GRUMBACH is a former literary researcher on *Time*.



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## THE WORD

"My friend . . . take what is thy due, and away with thee; it is my pleasure to give as much to this latecomer as to thee" (Matt. 20:14; Gospel for Septuagesima Sunday).

Human nature is endlessly fascinating, especially in its manifest characteristic of being briskly self-contradictory. Sometimes we Christian folk grow very angry because Satan, the hopelessly fallen angel, will not be finally saved at the last minute. Sometimes we grow very angry because anyone else really is saved at the last minute.

At one moment we don't want anyone at all to be ultimately lost. At the next, we don't want anyone but ourselves and a select coterie of congenial friends to be ultimately saved. When we aren't shedding crocodile tears over the lost Lucifer, we are registering indignant protests at the latest dying killer who made a good confession practically over his own smoking automatic. We really do make it difficult even for Almighty God to keep us all happy.

Our loving Saviour's parable of the eleventh-hour workers in the vineyard is one that grows on the receptive reader at every new meeting. Our Lord describes so perfectly the highly understandable disturbance of the men who had sweated and toiled all day when they were paid exactly the same wage as the lazy Johnny-come-latelys who worked only the last and coolest hour of the twelve. It is good for us to reflect that Christ Himself is telling this story, and that He quite knowingly underscores the reasonable indignation of the earnest fellows who had worked the long shift.

Of course, as we read or listen, we sympathize with the angry protest of the weary laborers; that is what our Lord intended, that is why He spun the tale precisely as He did. He deliberately planned to provoke us with this parable, as He apparently planned to mystify us with such a parable as that of the embezzling steward who foxed everybody.

The Incarnate Word has to keep reminding us—and He does it as delicately as possible—that we are not creators, but creatures, that we are not gods, but mere men. Our first, last and highest function is to accept with exterior submission and interior good grace whatever specific arrangements the supreme and Triune God makes for the government of this world, for events and for our own lives.

It's a bitter pill, this. The basic and unceasing temptation that torments us creatures of flesh and blood and sublime, perilous free will is no other than the alluring seduction whispered into the eager ear of Eve by the crawling, creeping thing: *You shall be as gods*. What we all desire more than anything else in this wide, wonderful world is precisely that: what we desire.

What we hate is the decision, the determination, the detested *fait ac-*

*compli* that is simply delivered to us. At a hundred junctures in human life we are called upon to bow our stiff necks and our stiffer wills in submission, for the essential job of the finite creature is to accept the utterly free, infallible determinations of the infinite Creator.

The task is imperious, urgent. Our Father in heaven made us, redeemed us, loves us. He will preserve us, protect us, at times almost pamper us. What He will not do is abide our

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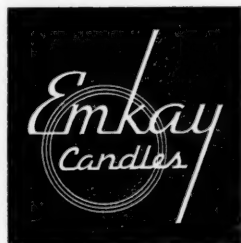
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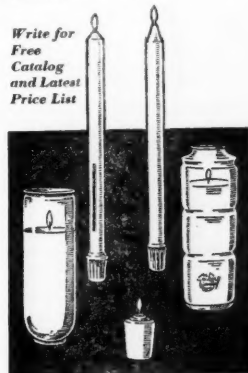
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question. He will in truth be our Father and our Brother and our most willing Victim. He just will not stop being our God. In the last and most final analysis we have but one terribly literal choice: to take our God or leave Him.

So it is, concludes Christ our Lord serenely, *that they shall be first who were last, and they shall be last who were first.* To our dull ears and conventional tastes this arrangement may seem perverse, captious and cruelly mixed up. However, it really might be better to keep quiet about the whole thing. VINCENT P. MCCORRY, S.J.

## THEATRE

THE CAINE MUTINY COURT MARTIAL. It is not until halfway through the final act that Herman Wouk reveals the issue at stake in the drama adapted from his own novel, *The Caine Mutiny*. In the earlier scenes the play has the appearance of an "objective" documentary drama that describes an event with reportorial accuracy, leaving the observer to draw his own conclusions concerning its significance. In the later scenes, however, the author, a Jew, turns evangelist, admonishing a frivolous age with the vehemence of his ancestral prophets.

It is not usually considered sound dramatic practice for a playwright to lead the mind of the audience in one direction and then suddenly reverse his field. In defense of his method, Mr. Wouk might reply that he has merely followed the technique of the well-made whodunit, in which all clues point to the butler until the last five minutes of the play, when Uncle Harry is unmasked as the criminal. As Mr. Wouk begins to wrap up his story, the events that earlier seemed casual and aimless assume relevance and significance.

Most of the action, as those who haven't read the novel may not know, occurs in a courtroom where Lt. Stephen Maryk is on trial for mutiny. Though the weight of evidence, not to mention Navy tradition and loyalties, seems to be against him, the clever defense by Maryk's counsel wins his acquittal. The legal victory, however, ruins the career of a veteran officer who might have rendered more years of service to his country.

The prescient character of the drama is Lt. Barney Greenwald, the defense counsel who looks beyond the result of the trial to its wider consequences. Greenwald can see that

Maryk is a dupe and Lt. Commander Queeg, his accuser, a victim, while the instigator of the mutiny is one Lt. Thomas Keefer, who very cleverly manages to become only casually involved in the trouble. What angers and embitters Greenwald is the knowledge that a good man will be ruined by whatever verdict the court martial renders, while the real culprit cannot be touched.

Queeg is a Navy career man and Maryk wants to be one. Keefer, on the other hand, looks upon his war experience primarily as source material for a debunking novel, for which he will no doubt be richly rewarded.

Keefer, as Greenwald sees him, is a troublemaker in the Navy; and the author makes it clear that his kind are a source of corruption in the broader life of the nation. Numerous volumes have been written denouncing rabble-rousers who play upon the ignorance and cupidity of the uninformed classes. Mr. Wouk makes some pertinent, trenchant and highly original observations on the iconoclasts who rouse the intellectual rabble. As Keefer undermined the confidence of the crew in their commander, the civilian image-breakers are continually magnifying the flaws in venerable traditions, discrediting the motives of men in authority and disparaging their efforts. By

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sniping at every man who climbs to a conspicuous place in society, they create an atmosphere of distrust of all authority and a spirit of revolt against discipline.

Speaking through Greenwald, Mr. Wouk delivers his message without the faintest resemblance to one declaiming from a soap box. *The Caine Mutiny Court Martial* is all drama. Its message is immanent in the nature of the characters and implicit in their ordeal.

Acting honors are abundant. John Hodiak gives a persuasive performance as the naive Maryk, and Lloyd Nolan is thrilling as Queeg. The only proper appraisal of Henry Fonda's interpretation of Greenwald is to say it's magnificent and works up to a great climax.

Presented at the Plymouth by Paul Gregory, the production was directed by Charles Loughton.

**THEOPHILUS LEWIS**

## FILMS

**THE GLENN MILLER STORY** makes a very much better-than-average family movie out of the conventional materials of the Technicolor biographical film musical. For screen purposes the basic, unavoidable biographical facts were that Glenn Miller, a struggling trombonist, after years of trial and error aimed at achieving an individual style or "sound," as he called it, for a band, hit on the right formula. In the era of phenomenally successful jazz orchestras, his was surely one of the most phenomenally successful.

The melancholy epilog to this success story is also duly recorded, but with a nice regard for good taste and the value of understatement. Miller brought his band to the E.T.O. under a wartime commission in the Army. In order to arrange a Christmas concert in Paris he hitched a ride on a single-engine military plane, which disappeared without a trace somewhere over the English Channel.

Fleshing out this bare outline are a number of details of the hero's eccentric courtship of the girl who became his wife and of their exceptionally devoted and rewarding married life. Whether accurate or not, these scenes are both plausible and edifying and are charmingly played by James Stewart and June Allyson.

Also included is a great deal of the music that Miller popularized (because of the demands of Stereophonic sound his actual recordings could not

be used, but apparently they have been reproduced with great accuracy). Guest appearances are made by various of his musical colleagues, including Frances Langford, Gene Krupa and Louis Armstrong. In one sequence the band, appearing at a British Army hospital, keeps playing while the audience dives for cover and a buzz bomb explodes in uncomfortably close proximity. This bit packs more of a thrill than one has a right to expect from a musical film.

(Universal-International)

**HIS MAJESTY O'KEEFE** casts the redoubtable Burt Lancaster in the role, based loosely on fact, of an American adventurer who made himself king (literally) of the Pacific island of Yap some eighty years ago. According to the movie, the hero was a sea-captain who first landed on the island after being cast adrift by his mutinous crew. As he recovered from the ordeal in the open boat, he was struck by the fortune in copra which the island's coconut crop represented.

The drawback to acquiring this easy money was that the natives, while they willingly expended untold labor quarrying rocks from a sacred cliff on a neighboring island, were flatly opposed to working for commercial purposes. When O'Keefe devised a stratagem to allay this opposition, further trouble arose in the persons of greedy traders representing large companies who were determined to eliminate independent competition, even if it took murder and the fomenting of civil war among the natives to do it.

The movie is apparently on O'Keefe's side in his ultimately successful fight to confound the villains and make a fortune. It does, however, paint a picture of the commercial methods of the day that is gruesome enough to underline the wisdom behind the natives' reluctance to work, and to justify the reservations entertained by the hero's half-caste bride (Joan Rice) concerning her husband's motives.

In addition to its ambivalent views on South Seas exploitation, the film contains some handsome Technicolor scenery and some fascinating material on native manners, customs and ceremonies brought back from its Fiji Islands location. (Since the Fijis are some three thousand miles distant from Yap, the supposed setting, the picture may be swarming with anthropological boners.)

The finished product is definitely spotty, as though it had bitten off more than it could chew, and is more notable for bloodshed than it is for social significance. Still it is undeniably lively for adults.

(Warner)

**MOIRA WALSH**

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## CORRESPONDENCE

### Catholic social teaching

**EDITOR:** I agree with Mary M. Schmandt (Correspondence, 1/16) that ignorance of Catholic teaching on social justice is appalling, especially among those who have the chance to practise it, our Catholic businessmen. The older generation has never been given this knowledge. Perhaps parish groups for adult education could help remedy the situation.

We who are in college now should be given the Catholic views on social questions not only in the curriculum, but also as matter for discussion clubs, panels and groups.

ELIZABETH DALTON

Maryville College  
St. Louis, Mo.

### Votes for 19-year-olds

**EDITOR:** Your editorial "Let's make it nineteen, Mr. President!" (1/23) approves votes for American 19-year-olds because they are in college and disapproves votes for 18-year-olds because they are in high school. Is not your argument vitiated by the fact that most young people of these ages are not attending either college or high school? D. L. M. GRAY

Toronto, Canada

*(A fair proportion of young people at 18 are still in school. As for those who aren't, the argument for 19 was to give them a year or so of post-school experience before voting. Ed.)*

### Church of Silence

**EDITOR:** Dr. Geza B. Grosschmid's article "The Church behind the Iron Curtain," (AM. 12/12/53) is very sobering. The full realization of the Church's plight in Europe awoke in me as I read the facts and figures. I had known, of course, that persecutions were and are taking place under communism. But I did not realize that it was taking place on such a grand scale. JOHN KOLESAR

McKeesport, Pa.

### N. Y. State Insurance Fund

**EDITOR:** In his fine article "Disability, U. S. A.: meeting the problem," (AM. 1/16), Fr. George has misinterpreted his facts about the New York State plan when he says: "The [1949 State] law sets up the New York State Insurance Fund, which operates like any private insurance company and even pays taxes."

Actually, the State Insurance Fund was created by the Legislature in 1914

to furnish workmen's compensation insurance to the employers of New York State at net cost. It guarantees to injured workers and to dependents of workers killed in the course of their employment all the medical and compensation benefits to which they are entitled under the Workmen's Compensation Law.

The scope of the fund was expanded by Chapter 600 of the Laws of 1949, to include the insuring of benefits to employees for non-occupational disabilities under the Disability Benefits Law (See N. Y. State Legislative Manual). EUGENE J. CAHALAN

Albany, N. Y.

### Undepressed

**EDITOR:** I would like to compliment Fr. Philip S. Land on his article in the Jan. 9 issue of AMERICA, "1954: recession, not depression."

I believe that the American people, with the exception of business men and economists, do not know why we have depressions and recessions. They hear a lot of rumors that do not have a concrete foundation, and get panicky. Most depressions, I think, start in the minds of people. They tighten up on their savings and refuse to spend.

We all know that we have been living in an age of inflation and that some day we will have to deflate. But this can be done gradually without panic. We should not get upset over a small decline. FINLAY D. BUSH

Leechburg, Pa.

### AMERICA "too political"?

**EDITOR:** I have always thought AMERICA's purpose was the setting forth of Catholic opinion on matters affecting our faith. Why then does it descend into the political arena? The Bricker Amendment will not touch our faith whether it passes or fails to pass. There is not the slightest similarity between Bricker's idea and, for instance, Federal control of education.

AMERICA is not a political review. Yet over the past few years it has been overloaded with political matters. Let it get back to its original purpose and stick to that. J. ROBERT HAYWOOD  
Brooklyn, N. Y.

*(We replied to the first paragraph last week, p. 470. Like everything else, political measures have to be evaluated in the light of moral standards—as has been done in AMERICA since 1909. This involves "practical reason." Ed.)*